THE MENACE OF MORMONISM

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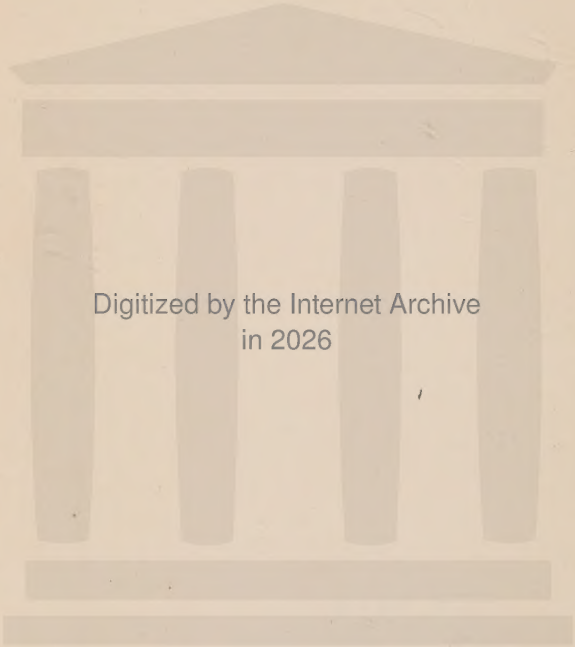
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Joseph Smith, Jr., the "Prophet"

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The Menace of Mormonism

By A. F. Gray

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INTRODUCTION

If one has the impression that the Mormons are an ignorant horde of semicivilized people, groveling in debauchery, he needs but to become acquainted with them to be disillusioned. A visit to Salt Lake City, the capital of the main branch of Mormonism, is an experience that no tourist in the West can well afford to miss. Here one meets men with every mark of intelligence and refinement—doctors, bankers, lawyers, merchants, who are consistent members of the Mormon faith. Here one sees the fruits of industry and cooperation on a tremendous scale, which have transformed the desert into a garden. The courtesy and consideration with which the traveler is received make a happy impression. The leaders are ever ready to explain the glories of their religion without seeking to press their views upon others. The temple and the tabernacle, as well as the city itself, leave the feeling that the Mormons have just reasons to be proud of their institutions and accomplishments.

But we are aware that intelligence, industry, refinement, and honesty, do not make a people religiously right. The religious system of Mormonism must stand or fall in the light of truth.

The present treatise is written chiefly from the standpoint of the Utah branch of the Mormon Church. But it should be understood that the Reorganized branch, much as it dislikes to be called Mormon, is essentially the same in its main charac-

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teristics. While it rejects polygamy, the Adam-God theory, and blood-atonement, it is, nevertheless, in full accord with the Utah branch on the fundamentals of the system, which we list as follows:

1. That Joseph Smith was a divinely inspired prophet.

2. That the Book of Mormon is true and inspired of God.

3. That the Church established by Joseph Smith is God's true church and the only means of salvation for the present age.

As both branches hold these tenets, it will be seen that discussion following these lines is applicable alike to both.

If the reader hopes to find herein a tirade against the Mormon people and an expose of sensational crimes, he is likely to be disappointed. If he is seeking to understand the principles of the religious system of Mormonism in the light of the Bible and truth, that he shall be at least partially repaid is the hope of

The Author.

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The Menace of Mormonism

CHAPTER 1

THE RISE OF MORMONISM

The story of the rise of Mormonism is wrapped up in the life of its founder. Joseph Smith was born in Vermont, December 23, 1805. When about fifteen years old, he became much agitated over the subject of religion. Not being satisfied with any sect with which he was acquainted, he sought God earnestly in prayer that he might know the truth. One day, while in prayer, he passed through a terrible struggle with some unseen power, after which he had a vision of what he thought to be the Father and Son. Joseph asked which sect he should join and was told that they are all wrong and that he should not join any. About three years later he was visited, according to his story, by the angel Moroni, who was supposed to be the last of a line of holy men living upon this continent, having died about A. D. 420. Moroni told Joseph of some golden plates containing a history of the ancient people of this continent. These were hidden in a stone box in a hill near Palmyra, New York. Joseph was permitted to see the plates, but not to obtain them till September 22, 1827. With the plates was a pair of magic spectacles called the Urim and Thummim. A few months later, with the aid of these spectacles, Joseph began the translation of the Book of Mor-

mon. Oliver Cowdery acted as his scribe from April 15, 1829, Martin Harris, his previous helper, having been dismissed because of his carelessness.

In May, 1829, while at prayer in the woods, Joseph and Oliver thought they received a visit from the angel, John the Baptist. The object of this visit was that the Aaronic priesthood might be bestowed upon the two men. John instructed them how to proceed. First Joseph baptized Oliver, then Oliver baptized Joseph. In like manner they laid hands on each other in ordination. Thus originated the Mormon priesthood.

On April 6, 1830, Joseph Smith and Oliver Cowdery organized the Mormon Church, as they thought by divine command. Joseph was to be an apostle and first elder, and Oliver was to be an apostle and second elder. There were six members in all. The number grew rapidly so that churches were established in New York, Pennsylvania, and Ohio by the end of the year. In 1835 a quorum of "twelve apostles," was founded, and in 1836 several quorums of "seventy" were ordained. A temple had been dedicated at Kirtland, Ohio, in 1833. In the meantime they said God had chosen Independence, Mo., as Zion and had promised that the saints should gather there. This they undertook to do, but were soon driven out by the Missourians. They then established themselves at Nauvoo, Ill., where they built another temple. Here the "saints" prepared to see to their own interests by organizing a legion of about

Hill Cumorah, where the plates were said to have been found

six thousand men with the Prophet Joseph at the head, holding the office of lieutenant-general. The Mormons soon found themselves in conflict with the State government. Joseph was summoned to surrender and answer to a charge of treason. Seeing the hopelessness of resistance, he gave himself up and was placed in the jail at Carthage, where he and his brother Hyrum were killed by a mob on June 27, 1844.

Upon the death of Joseph, the "saints" were filled with dismay and confusion. There was danger that the whole work would come to naught. Brigham Young, president of the twelve apostles, and a man of exceptional ability, stepped to the front and became president of the church in place of the dead prophet. A faction, not satisfied with the leadership of Young, charged the church with apostasy and felt called upon to reorganize the work. Thus we have the Reorganized Church of Jesus Christ of Latter-day Saints. Shortly after, the followers of Brigham withdrew to the wild deserts of what is now Utah while the reorganized people eventually established themselves at Lamoni, Iowa. The widow and son of the prophet cast their lot with the reorganized forces, of whom the son (Joseph III) became president. The family of Hyrum Smith followed Brigham to Utah.

The foregoing brief sketch drawn from Mormon sources may be regarded for the most part as correct. Yet one may surely be pardoned for examining more

closely into the miraculous parts of the account. This we propose to do in succeeding chapters.

CHAPTER 2

JOSEPH SMITH, THE PROPHET

"I give unto you my servant Joseph, to be a presiding elder over all my church, to be a translator, a revelator, a seer, and prophet" (*D. & C. 124:125). This revelation supposed to have been given Joseph Smith of the Lord sums up some of the offices to which Joseph laid claim. The work of translator refers to a special gift given to Joseph alone by which he was able to translate the Book of Mormon and give the inspired translation of the Bible. A seer is defined in the Book of Mormon as follows: "A seer is greater than a prophet . . . A seer is a revelator and a prophet also; and a gift which is greater can no man have, except he should possess the power of God" (B. of M., Mosiah 8:15-16). This does not quite agree with the Bible, which says, "Beforetime in Israel, when a man went to inquire of God, thus he spake, Come and let us go to the seer: for he that is now called a prophet was beforetime called a seer" (1 Sam. 9:9). As a revelator, Joseph said he received frequent communications from God. These communications were often about the most ordinary and trivial matters. He also made predictions concerning future events. The claims are very sweeping; it now remains for us to find out if they are true.

*The names of the Mormon works quoted are abbreviated as follows: Book of Mormon (Fourth Chicago Edition), B. of M.; Doctrine and Covenants (Edition of 1914), D. & C.; Key to Theology (Fifth Edition of 1891), Key.

The claims of Joseph to such supernatural powers are based upon the visions and revelations which he received, and also upon the fact that he is a subject of prophecy in the Book of Mormon. We shall first notice the prophecy, then examine his claims, considering character, call, and communications, later noticing his work as translator and first elder.

The prophecy is as follows: "For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel. But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins. And his name shall be called after me; and it shall be after the name of his father" (B. of M., 2 Nephi 3: 6, 9, 11, 15).

The Mormons hold that Joseph Smith is this "choice seer." That his father's name was also Joseph is certain. He brought forth "my word" (the Book of Mormon). To the faithful, there can be no doubt that he was "great like unto Moses." But the prophecy requires that this seer be a descendant of Joseph. To trace the genealogy of the Smith family back to Israel is an impossible task. The faithful magic spectacles should not be expected to fail in such a time of dire need; hence, "It was ascertained by revelation, by means of the Urim and Thummim, that the youthful Prophet Joseph was of

the house of Israel, of the tribe of Joseph" (Key, p. 85).

One part of the prophecy deserves further consideration. In the fourteenth verse we read, "They that seek to destroy him, shall be confounded." If Joseph is the seer this part of the prophecy signally failed, for he was destroyed by the mob. One of his closest associates, while still professing faith in the Book of Mormon, concludes that Joseph could not have been the "choice seer." But if some one else be the "choice seer" the prophecy has failed again, for it was Joseph Smith who brought forth "my word." If the Book of Mormon is not "my word," then the whole matter falls, for it is in the Book of Mormon that the prophecy is found. It is impossible to find the fulfilment of this prophecy in Joseph Smith or in any one else. Whatever view we take of the prophecy, it utterly fails to establish the claim of Joseph Smith. The most reasonable view of the matter is that Joseph wrote this prophecy to conform to himself. The failure of the latter part is due to the fact that Joseph could not foresee his own end.

Having shown that the "choice seer" prophecy does not establish the claims of Joseph, we proceed to an examination of his character. We have no desire to defame the character of the Prophet or to repeat the scandals told about him. We should prefer not to believe these. Our purposes for making this examination are: first, much concerning the

organization and direction of the Church, and the translation of the Book of Mormon, depends solely upon the testimony of Joseph Smith; second, we wish to determine whether or not he possessed the Bible qualifications required of one filling such offices. Where so much is involved, a careful examination is in order.

It is to be expected that a prophet of God be a holy man. "Holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21). God always chose the best material obtainable, and his prophets were the best men of their age, both in holiness and in intelligence. While some of the Old Testament prophets at times fell into sin, they were at least the peers of their times. Under grace more is expected of a minister of God. The requirements are that he be blameless, sober, well-behaved, not greedy or covetous, with a "good report of them which are without" (see 1 Tim. 3). Intellectuality of itself is of no spiritual value, but God never sought ignorance. Where he could find consecrated intelligence he always used it. "Moses was learned in all the wisdom of the Egyptians," Paul was an intellectual giant, Martin Luther was a college professor. To say there were no holy and intelligent men at the opening of the nineteenth century would be a slander on some of the best men the church has produced. To say that Joseph Smith was such a man would be contrary to the admitted facts.

It is freely admitted that Joseph Smith was an

uneducated youth. We care not to enlarge upon this fact, for it may not have been his fault. Some men do not have the opportunity of education and others are incapable of being educated. We are not sure which was the case with Joseph. But since God required eighty years' preparation of Moses before sending him to his task, we wonder why he should commit so important a work as that performed by Joseph to an ignorant youth. It appears that God did not search far for his prophet.

That Joseph possessed no superior righteousness is evident from his own testimony as well as from the testimony of others. After he received his first vision his life was still far from perfect. To use his own words, "I was left to all kinds of temptations; and, mingling with all kinds of society, I frequently fell into many foolish errors, and displayed the weakness of youth, and foibles of human nature; which, I am sorry to say, led me into diverse temptations, offensive in the sight of God." After he entered his work it was necessary on different occasions for the Lord to reprove him for his sins and call him to repentance. This is shown in the book of Doctrine and Covenants. The reputation in which Joseph was held by his neighbors is none too savory. We do not care to repeat these scandals, some of which were probably false. In speaking of them Joseph says, "If I were to relate a thousandth part of them, it would fill up volumes." One is inclined to think that where there is so much smoke there is fire. At

any rate, it can not be said of Joseph that he had "a good report of them which are without." If the estimate of the Gentile population of Ohio, Missouri, and Illinois, is credited, Joseph lacked much of being a saint. Of course Parley P. Pratt tells us that the people of the two last-named States were "ferocious, ignorant, and worse than savage beings who had long thirsted for their (the saints') plunder and their blood" (Key, p. 89). Should we accept the claims of the Mormons in preference to those of the people and government of Illinois?

The Mormon people now believe and loudly proclaim that Joseph died a martyr. Such was not the opinion of some of his closest friends and associates who report that Joseph confessed on his way to Carthage that he was dying for his sins. We are convinced that as far as moral fitness goes, Joseph did not possess the qualifications of a prophet of God. In fact, moral fitness does not seem to hold a very large place in the Mormon scheme.

The Call of the Prophet

The Mormon churches emphasize the necessity of a divine call. "No man taketh this honor unto himself, but he that is called of God, as was Aaron" (Heb. 5:4). Since such a call is required of every minister, surely the Prophet is not exempt. Indeed, he made strong claims to a miraculous commission. We wish now to investigate his call.

In view of the moral and intellectual unfitness of

Joseph, the presumption is quite strong that God did not speak through him. But we are not to limit God too much in the matter. Surely he does things that, from our point of view, are not altogether conventional. Did he not speak through Balaam's ass? then why not through Joseph? On one occasion God used the covetous prophet, Balaam, and he also gave a prediction through High Priest Caiaphas. Let us give Joseph a fair hearing: let us be as charitable as were the Pharisees who said of Paul, "If a spirit or an angel hath spoken to him, let us not fight against God."

The skepticism concerning angelic visitations in this age is not sufficient proof that they do not appear. To categorically deny the possibility of such visits is to approach the ground of morbid unbelief. Joseph Smith claimed to have seen angels. As no man can know the inward consciousness of another, it would be folly to declare that he did not. To summarily dismiss the whole matter as a fabrication of lies invented by the Prophet might be a quick, though unsatisfactory, way of disposing of the subject. Likewise, there is no other person who knows that Joseph Smith saw the visions which he relates. We must depend entirely upon the testimony of Smith himself. Let us hear him and weigh the evidence.

We are inclined to believe that Joseph did see visions and spiritual manifestations. We have much testimony that there are such visitations now in the

ranks of spiritualism. Surely this is not all fraud. Perhaps the visions of Joseph were as real as the manifestations at a modern spiritualistic seance. We trust this is no unjust comparison, for the teachings of Mormonism are akin to those of spiritualism on this subject. We are plainly told that the spirits of the departed, both good and bad, hover around us and are capable of manifestation (Key, p. 120). The Mormon definition of theology also bears upon this subject: "Theology is the science of communication, or of correspondence between God, angels, spirits, and men, by means of visions, dreams, interpretations, conversations, inspirations, or the spirit of prophecy and revelation" (Key, p. 1). Again we read, "By the perversion and unlawful use of this science the magicians of Egypt withstood Moses" (Key, p. 7). Thus the use of the science is not confined to godly men or holy purposes. Strange indeed that the magicians used the *same science* as Moses! Another evidence that Mormonism does not discern clearly between good and evil.

We are also told, "There are many spirits which are false spirits, which have gone forth in the earth, deceiving the world" (D. & C., 50:2). This agrees with the Bible, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1). Joseph received a revelation giving the keys whereby good or bad angels or spirits may be known. "When a messenger comes, saying he has

a message from God, offer him your hand, and request him to shake hands with you. If he be an angel, he will do so, and you will feel his hand. If he be the spirit of a just man made perfect, he will come in his glory; for that is the only way he can appear. Ask him to shake hands with you, but he will not move, because it is contrary to the order of heaven for a just man to deceive; but he will still deliver his message. If it be the devil as an angel of light, when you ask him to shake hands, he will offer you his hand, and you will not feel anything: you may therefore detect him. These are three grand keys whereby you may know whether any administration is from God" (D. & C., 129: 4-9). Now that the secret is out, we are afraid the devil will learn a new dodge. As Joseph did not receive this information till Feb. 9, 1843, he did not know how to apply the tests to his own revelations during the more than twenty years of his career. Such tests would probably be interesting, but as we can not now apply them we shall use God's Word as the measuring-line: "If they speak not according to this word, it is because there is no light in them" (Isa. 8: 20).

In relating his first vision, Joseph says: "After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desire of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an

astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me." This experience is so strangely like the struggles of some in becoming demon possessed that we are led to wonder if this terrible demon did not suddenly transform himself into an angel of light and impersonate the Son of God. The statements made to Joseph may have some bearing upon the subject. If the message were indeed of God it must be true. Some of the statements are: that the sects "were all wrong," "all their creeds were an abomination in his sight"; that "those professors were all corrupt"; that they "teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." No doubt there is much truth in these statements. Sects are surely wrong and have plenty of false doctrines and sinful members. But it would seem that the Lord overshot

the mark that day. Was there no truth or righteousness left in them? Was there not one among them who had not bowed the knee to Baal? It would seem that the Lord was rather peeved that day. We are not sure that it was the Lord. As Joseph did not apply the hand-shaking test, it may have been a deceptive spirit that imposed upon the inexperienced youth. We shall not attempt to determine the matter from this one case alone, but shall give attention to later ministrations.

Among the heavenly messengers who are supposed to have visited Joseph, the most important are Moroni, who appeared on September 21, 1823, and several times subsequently; John the Baptist, on May 15, 1829; Peter, James, and John, a short time later; Moses, Elias, and Elijah, at Kirtland Temple, on April 3, 1836. These visits were all for the important purpose of restoring keys of the gospel that had been taken from the earth.

For aught we know Joseph received visits from mysterious messengers. We shall accept his testimony on this point. Yet, knowing the danger of deception, we trust there is no impiety in examining the evidence. We should like to know whether these messengers were really the persons they professed to be and whether their messages were really from God.

The plan of restoration of the keys of the blessings that had been taken from the earth is explained by Apostle Pratt as follows: "It becomes necessary, in order to restore the government of God, for the man

or men last holding the keys of such power to return to the earth as ministering angels, and to select, by the word of the Lord, and ordain certain individuals of the royal lineage of Israel to hold the keys of such priesthood" (Key, p. 72, 73).

Consistent with this plan, Moroni, the last of the Nephites, and last writer of the plates from which the Book of Mormon is translated, appeared to Joseph Smith and committed to him the plates, with the sacred interpreters. In the same connection, Moroni quotes Mal. 4:5 in this way: "Behold I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord." This, he promised, would soon be fulfilled. Since no hint of a priesthood is found in this prediction of Malachi, we must regard this a deliberate perversion of God's sacred Word. This prophecy was fulfilled long ago in John the Baptist. When the disciples asked Jesus, "Why then say the scribes that Elias must first come?" he answered, "Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist" (Matt. 17:10-13). "For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come" (Matt. 11:13-14). John denied that he was Elias, and indeed

he was not the same person. He merely came "in the spirit and power of Elias." This is all Malachi's prophecy contemplated and the way Jesus understood it. But the Mormon view is that Elijah, John the Baptist, and others, appeared to Joseph Smith each in his own person, and it was John the Baptist who revealed the Aaronic priesthood, and Peter, James, and John who revealed the Melchisedec priesthood. Another work was done by Elijah. Evidently Moroni was wrong. After finding this blunder we wonder if his work on the plates is fully reliable.

So John the Baptist came in the place of Elijah. This change of persons, if it does not reveal an error in Moroni, may be just one of those instances, so common in Mormonism, where they say the Lord changed his mind. The purpose of this visit is explained by Joseph, who quotes John as follows: "Upon you my fellow servants, in the name of the Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness" (D. & C. 13).

We are well aware that the "gospel of repentance, and of baptism by immersion for the remission of sins," continued long after the death of John. If the Aaronic priesthood was withdrawn with John, then we have repentance and baptism without the

priesthood. Hence, the priesthood is not essential; we can do without it today. If the priesthood was not withdrawn with John, but others after him held these keys; then, according to Pratt's rule, John was not the proper person to restore the priesthood, much less Elijah. Either conclusion is fatal to the Mormon theory of the Aaronic priesthood. The loud boast of Mormon elders that they are the only persons divinely authorized to baptize must fall to the ground.

John was the son of a priest and therefore had a right to the priesthood, but there is not the slightest hint that he ever served as a priest. The work to which he was called was not that of a priest, but that of a prophet. He was the greatest of all prophets. His work ushered in the Gospel Age: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it" (Luke 16:16). He was the forerunner of Christ. John did not confer a priesthood in which he never took part. The gospel of repentance and baptism for the remission of sins has nothing to do with the Aaronic priesthood. The priests offered sacrifices at the altar. They washed their hands and feet at the laver, but this has no connection with baptism. Finally, neither John, Christ, nor the apostles taught baptism as the Mormons now understand and teach it. The Mormons did not get their doctrine from the true John the Baptist. We are bold to say that the messenger who ordained Joseph Smith

and Oliver Cowdery to the Aaronic priesthood on May 15, 1829, was not John the Baptist but an impostor. A further discussion of this priesthood will occur in a later chapter.

The appearance of Peter, James, and John was for the purpose of bestowing the Melchisedec priesthood "which holds the keys of the laying on of hands for the gift of the Holy Ghost, and the right to all the offices in the church." That Christ was a high priest after the order of Melchisedec, the Scriptures plainly show. This was a special office of Christ only, relating to his sacrificial death and mediatorship and is still held by him. "But this man [Christ], because he continueth ever, hath an unchangeable priesthood" (Heb. 7:24). "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer" (Heb. 8:3). "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:14). "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God" (Heb. 10:12).

The apostles never claimed a part in this Melchisedec priesthood, hence could not bestow it upon others. Nor is the power of laying on hands for the gift of the Holy Ghost a ponderable thing that can be transferred from one to another. So far as we know Simon Magus is the only person who sought to

obtain this power to transfer the gift of the Holy Ghost in that way. Nor is the laying on of hands essential to the receiving of the Holy Ghost. There is no evidence of the laying on of hands at Pentecost, nor at the house of Cornelius. Even Joseph and Oliver received the Holy Ghost without the laying on of hands. Joseph says, "No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of this Church, and many things connected with the Church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation." This took place before the bestowal of the Melchisedec priesthood. In view of these things it is hard for us to believe that Peter, James, and John bestowed the Mormon Melchisedec priesthood, giving to them the exclusive power of bestowing the Holy Ghost and that through the laying on of hands.

Moses, Elias, and Elijah appeared on the same day. Moses conferred the keys for the gathering of Israel, which we shall not discuss here. Elias restored the dispensation of the gospel of Abraham. Elijah committed the keys for turning "the hearts of the fathers to the children," which Joseph Smith interprets as including baptism for the dead (D. & C. 128:17-18). Without discussing this doctrine

here, we shall say that if this be a true gospel ordinance practised by the apostolic church, according to Pratt's rule, Elijah was not then one to restore this key.

It is scarcely necessary to examine the messages of these persons, for there is such a manifest fraud here. We have two separate persons appearing—Elias and Elijah, when in fact these are the *same person.* Elijah of the Old Testament is Elias of the New Testament. This is clearly shown by comparing Rom. 11:1-4 with 1 Kings 19:9-18; Jas. 5:17 with 1 Kings 17:1; and other texts. The Revised Version uses "Elijah" in the New Testament throughout instead of "Elias." At least one of those appearing in Kirtland Temple was a fraud and a deceiver. It is strange that Joseph, the prophet of God, could not detect such a coarse deception. As the messengers were impostors, their endowments are of no value.

These messengers returned as ministering angels. The question naturally arises, "Are angels dead men?" The Scriptures plainly indicate that men and angels are separate species. To the question, "What is man?" we have this answer, "Thou madest him a little lower than the angels" (Heb. 2:6-7). Of Christ it is said, "He took not on him the nature of angels; but he took on him the seed of Abraham" (v.16). We are told that in the resurrection we shall be equal to the angels; but that is far from saying that men ever become angels. Angels are a sepa-

rate creation, evidently having been created before man.

We shall also notice the question of the return of dead men to the earth. This view, freely taught by spiritualism, is accepted by Mormonism. The Bible has this to say about the matter: "But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me" (2 Sam. 12:23). "When a few years are come, then I shall go the way whence I shall not return" (Job 16:22). Of the blessed dead, it is said they "rest from their labors; and their works do follow them" (Rev. 14:13). In the face of these scriptures and others of like import, we feel free to say that the messengers who visited Joseph Smith from time to time, claiming to be men who had lived on the earth, were impostors and consequently void of divine authority. We are driven to the conclusion that the call and endowment of Joseph Smith is either a fabrication of falsehood invented by the prophet himself or a colossal deception imposed upon him by lying spirits of the devil. Either conclusion leaves Joseph without a divine commission and makes the boasted authority of the Mormon priesthood, derived from him, a myth.

The Revelations of Joseph

When God sent Moses to Egypt to deliver Israel, he gave him miracles to perform as an evidence of his call. The miracles of Christ were accepted as an

attestation of his office: "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." It is claimed that, Jesus Christ excepted, Joseph Smith performed the greatest work of any person who ever lived upon the earth. It would not be amiss were he able to produce the same kind of divine credentials. We are not aware that Joseph ever publicly manifested unusual miraculous power, thus attesting his call. In the absence of this credential we must look to his utterances for evidence of his commission. Of the forerunner of Christ it was said, "John did no miracle: but all things that John spake of this man were true." We shall examine some of the revelations of Joseph to see whether as much can be said of him.

The book of Doctrine and Covenants consists for the most part of revelations given through the prophet Joseph. He alone is the spokesman of the Lord, who has said, "No one shall be appointed to receive commandments and revelations in this church, excepting my servant Joseph Smith, jun., for he receiveth them even as Moses" (D. & C., 28:2). These revelations are spread through the career of Joseph —about twenty years. We shall examine but a few characteristic messages.

The first we shall notice are messages directed to Joseph himself. "And behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men." "Be-

hold, thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall" (D. & C. 3:9). "And now I command you my servant Joseph to repent and walk more uprightly before me, and yield to the persuasions of men no more" (D. & C. 5:21). According to these messages, the Lord also found it necessary at frequent intervals to chide and rebuke other of his servants. There were also occasionally words of high commendation and praise for Joseph and others. Either some of these men were very changeable in their character, or God was not constant in his attitude toward sin.

The Lord, as reported by Joseph, took a hand in business affairs as well. At the time of the coming forth of the "great and marvelous work" (Book of Mormon) the printer was to be paid. Joseph said God sent a revelation directing Martin Harris to pay the bill. Harris mortgaged his farm to pay the printer, much to the dissatisfaction of his wife (D. & C. 19:26, 34, 35). At a later time the prophet said God ordered that Morley's farm be sold but that Williams should not sell his. No doubt there were reasons for this. What surprizes us is that God should give free and intelligent men such instructions, and at that through another man. The sale of property at Jerusalem by the early church was voluntary. Peter said to Ananias concerning his property, "Whilst it remained, was it not thine own? and after it was sold, was it not in thine own power?"

His sin was in lying. We have a further explanation of the "Lord's" business methods: "Behold, it is said in my laws, or forbidden, to get in debt to thine enemies; but behold it is not said at any time, that the Lord should not take when he please, and pay as seemeth him good" (D. & C. 64:27, 28). Too literal a practise of this method by the "Lord's" business agents appears to be one reason for the Mormon saints' being driven out of Missouri.

The character of God is further revealed. We are told, "For God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are straight, and his course is one eternal round" (D. & C. 3:2). So God travels in a straight circle! This is intended to teach the unchangeableness of God. Such is the theory, but what are the facts? Joseph Smith and Oliver Cowdery began the translation of the Book of Mormon in April, 1829. Joseph received a revelation that it was God's intention that Oliver should translate as well as Joseph. This is the message that the Lord is purported to have given to Oliver (through Joseph, of course): "Ask that you may know the mysteries of God, and that you may translate and receive knowledge from all those ancient records which have been hid up, that are sacred, and according to your faith shall it be done unto you" (D. & C. 8:11). Oliver began to translate, but according to Smith the Lord soon decided that one translator was enough;

so he said to Oliver, "Behold, the work which you are called to do, is to write for my servant Joseph; and, behold, it is because that you did not continue as you commenced, when you began to translate, that I have taken away this privilege from you" (D. & C. 9:4-5). This all occurred in the same month. The privilege was never restored. About the same time Joseph lost his gift through disobedience, but it was soon restored. We doubt that it was the offense of Oliver that caused the loss of his gift, for Joseph sinned more grievously, but rather Smith feared that with two translators he would get things confused and crossed. At any rate, he changed his mind. In June, 1831, the Prophet says the Lord gave him a revelation concerning Thomas B. Marsh and Ezra Thayre. Before the month was out another revelation was forthcoming: "Wherefore, I revoke the commandment which was given unto my servants Thomas B. Marsh and Ezra Thayre" (D. & C. 56:5). Then follows a different command to each. In the same connection, the Lord is reported as stating his position on such matters: "Wherefore I, the Lord, command and revoke, as it seemeth me good."

The revelations also contain explanations of scriptures and doctrines. It seems that Joseph could not decide whether John the apostle was to die or tarry till Christ comes. He received a revelation in which the Lord is represented as saying to John, "Thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindred, tongues and peo-

ple" (D. & C. 7:3). However, John says about this same incident: "Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, if I will that he tarry till I come, what is that to thee?" (John 21:23). Tertullian, who wrote about 200 A. D. says, "Even John underwent death, although concerning him there had prevailed an ungrounded expectation that he would remain alive until the coming of the Lord." If the revelation of Smith be correct, what John and Tertullian branded as a baseless rumor is the actual promise of Christ. In another revelation Joseph is informed that murder is not to be forgiven in this world nor in the world to come. Joseph acknowledges but one unpardonable sin, and that is not murder. Several other such revelations could be cited, but no more will be noticed here.

A number of revelations were in the form of predictions. Several of these had reference to Zion (Independence, Mo.). Some of these failed so flatly that it became necessary to explain the failure. This is done by laying the blame on the Church. A revelation given in February, 1834, states that the saints in Missouri should "begin to prevail against mine enemies from this very hour." They were also told that "the redemption of Zion must needs come by power." To accomplish this, an army was to be raised to retake Zion. The army was raised, but the enterprise was not carried out. The following June Zion was still unredeemed. The failure was

explained in this way: "Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now" (D. & C. 105: 2). The promise was made, however, to give the land back to the saints: "Behold, the destroyer I have sent forth to destroy and lay waste mine enemies: and not many years hence they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints" (D. & C. 105: 15). Evidently, one day is with them as a thousand years, for the Gentiles still "pollute" the land of Zion.

Nor must one find fault at unfulfilled predictions: "I command and a man obeys not, I revoke and they receive not the blessing; then they say in their hearts, this is not the work of the Lord, for his promises are not fulfilled. But woe unto such, for their reward lurketh beneath, and not from above" (D. & C. 58:32, 33). But would not God foreknow the disobedience of his people? and the consequent failure of his promise? It was very kind to lay the blame on "the church and not individuals," for that allowed each man to blame it on the other fellow. But why should the church be blamed when they attempted to carry out instructions and failed in the attempt? The explanation here is parallel with that of a doctor who told a widow that the failure of his medicine was due to not taking it ac-

cording to directions. Her husband was instructed to take a dose each day for two years, whereas he took it for only one year—then died.

Perhaps the most heralded prophecy of Joseph's is that concerning the Civil War. This revelation bears the date of December 25, 1832. The Southern States were to fight against the Northern States. The war was to start with rebellion of South Carolina. The Southern States were to appeal to Great Britain for aid. The trouble would "probably arise through the slave question." The fulfilment of this thirty years later marks Joseph, in the minds of many, a true prophet. We shall not attempt to decide whether Joseph made a good guess (for it did not take a great statesman in that day to foresee civil war over slavery) or whether he received his information from a supernatural source. We proceed to a further examination of the prophecy. It is plain that Joseph expected Great Britain to be drawn into the war. True, the sympathy of Great Britain was with the South, and neutrality was sometimes violated, but war was not declared between the United States and Great Britain. He also expected other nations to be drawn in "and thus shall war be poured out upon all nations." The prophecy has it that the slaves would rebel against their masters and be marshaled and disciplined for war. It is strange that the prophecy should miss entirely the true means of the liberation of the slaves—the Emancipation Proclamation. The prophecy contains a mixture of truth

and error. Whatever its source, we do not feel disposed to attribute it to God.

We shall give attention to another prophecy. Joseph tells it thus: "I was once praying very earnestly to know the time of the coming of the Son of Man, when I heard a voice repeat the following: 'Joseph, my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the Son of Man: therefore let this suffice, and trouble me no more on this matter.' I was left thus, without being able to decide whether this coming referred to the beginning of the millennium or to some previous appearing, or whether I should die and thus see his face. I believe the coming of the Son of Man will not be sooner than that time" (D. & C. 130: 14-17). Joseph did not seem to derive much benefit from this revelation. It led him to think he might live to be eighty-five, whereas he died the next year. The promise is about as vague and valueless as if one should say, "You shall live until you die if you are not killed in an accident." If it refers to death it is valueless, for all men die. If it applies to the appearing of Christ, it is false, for Christ did not come in 1890 and had Joseph been living he would not have seen him. It is certainly beneath the dignity of our Christ to give such a revelation.

Judging the prophetic claims of Joseph Smith by the messages he received, one does not feel much inclined to class him with the holy men of old who "spake as they were moved by the Holy Ghost."

It is no great wonder that several of his closest associates tired of his domineering and broke company with him. It appears that whenever Joseph needed authority to enforce his will, or an excuse for his errors, a revelation was immediately forthcoming. Some have attributed these communications to the overheated imagination of a self-deluded enthusiast; others regard them as deliberate fabrications of the haughty prophet. Perhaps there is a mixture of both, with the influence of false spirits. We are free to say that these messages do not bear the marks of Christ and no one need fear to disbelieve and disobey them.

We have examined at some length the claims of the prophet. We have found from his own admissions that his character was not what should be expected of a prophet of God. We have found that his call came, not through holy angels and departed saints, but through deceptive spirits of the devil. We have found his revelations false or entirely unworthy of a prophet of God. We have yet to examine his work as translator and first elder. However, we now feel prepared to answer the question, involving an important tenet of both branches of Mormonism—Was Joseph Smith a prophet of God? —with an emphatic, "NO."

The need of the world is not a new prophet with a new message, but an acceptance of and obedience to the message once delivered to the saints in the gospel of Christ.

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CHAPTER 3

THE BOOK OF MORMON

Its Claims

The Book of Mormon purports to be the inspired word of God; not, indeed, to take the place of the Bible, but to be equal with it. It is so held by the Mormons. Strongest claims of inspiration are made by its writers, who profess frequent visions, revelations, and divine visitations, surpassing anything recorded in the Bible. It is said of one of their preachers, "Angels did minister unto him daily" (B. of M., 3 Nephi 7:18). The claims of the prophets are frequently attested by signs and miracles insomuch that people tremble before them. Divine authority is freely claimed for messages and predictions. The book is claimed to be a true history of the early inhabitants of America. Still the possibility of error is conceded on the title page, where we read, "And now if there are faults, they are the mistakes of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment-seat of Christ."

The mere thought of any general revelation outside the Bible is shockingly impious to most Christians. The Book of Mormon fortifies itself against this feeling by representing the present generation as saying, "We have received the word of God, and we need no more of the world of God, for we have enough." And again, "A Bible! A Bible! We have got a Bible, and there can not be any more

Bible" (B. of M., 2 Nephi 28:29; 29:3). The reply to this promises that God will give revelations to various tribes and nations.

Our Bible nowhere sets its own limits. Doubtless other writings of the apostles, had they been preserved, would find a place in it. Its content has been determined by divine providence rather than divine decree. The unity and symmetry of our Bible furnish several good reasons (which we shall not now discuss) for doubting the *probability* of other revelations: yet, we think it proper to concede the *possibility* of such. The books of our Bible have passed through the severest tests and have earned for themselves places in the canon. Some books failed and are found in the Apocrypha. If the Book of Mormon can stand a like test and be proved worthy we shall feel obliged to accept it as inspired of God.

The Source

None of the original manuscripts of our Bible are known to exist. We have numerous copies of these manuscripts in the original languages. These have been discovered by different men, at different times, and in different places. Compared, they furnish a substantially accurate text of the Bible in the original languages. Its correctness is further attested by ancient translations and by numerous quotations made by the early writers of the church. Such a text is the source from which our English Bible is derived.

The Book of Mormon, it is claimed, was written in the "Reformed Egyptian" language by a man named Mormon. Besides that part of which he was the author, he copied and abridged from earlier writings. The plates on which he had written were delivered to his son Moroni, who after writing some more hid them in a stone box, where they remained till delivered to Joseph Smith. When Joseph had finished the translation, the plates were returned to the angel; hence they are no longer accessible. Nor are there any copies in the original except a facsimile of a few of the characters. It is clearly seen that neither the genuineness of the original document nor the correctness of the translation can ever receive the attestation of modern scholarship. Eleven of Joseph's associates testified that they saw the plates, but not one of these twelve men was qualified to determine the value of such a document.

Since neither the original document nor copies in the original language are accessible, one important line of investigation is forever closed. Friends of the book seem insensible to this great loss. Indeed it closes one line of cross-examination, but likewise it effectually bars one important line of proof. Critics of the book say it is a modern production. Could its friends produce the original and show that the translation is correct, such proof would be invaluable to them. There is a lingering suspicion that the angel did not care to have the work scrutinized by the sharp eye of scientific investigation.

But since we can not follow this line of investigation, we must content ourselves with an examination of the testimony of its friends and an examination of its contents.

Testimony for the Book

We shall first give attention to the testimony of Joseph Smith, the discoverer and translator of the book. We have previously related his story of the visit of the angel Moroni and the delivery of the plates to him. As Joseph was alone when he received the plates and kept them secreted for one year and nine months before any one else saw them, it is clear that we are dependent solely upon his testimony for this information. Joseph Smith is the only person who ever had any direct knowledge of the source of these plates. The cardinal facts of the Christian religion are the best attested facts of history. The genuineness of the sources of our Bible are thoroughly established. To ask the world to accept the Book of Mormon as a genuine revelation from God upon the bare testimony of *one man*, and such a man as Joseph Smith, is asking too much. God does not leave us without proof.

Should we accept without question the testimony of Joseph Smith, believing that he actually received the plates from an angel, still the case is not proved. We have before shown that the angel himself (assuming that he actually visited Joseph) was an impostor. The words of the angel that convict him

of fraud are reported by Joseph himself. The only person who knows the source of the plates is therefore the one who gives the evidence that convicts the whole scheme of fraud.

In support of the claims of Joseph there is given the testimony of three witnesses. The plates were in Joseph's possession one year and nine months before another saw them. Finally, Joseph said the Lord decided to let three witnesses see them that they too might testify as to their genuineness. These witnesses had been prepared beforehand for their testimony. One of them, Martin Harris, had become eager to see the plates. He had acted as scribe for Joseph and lost 116 pages of the manuscript, for which he was called a "wicked man," but he had never seen the plates. As Martin was growing anxious, Joseph received this revelation: "Behold, I say unto you, that my servant Martin Harris has desired a witness at my hand that you, my servant Joseph Smith, jun., have got the plates of which you have testified and borne record that you have received of me" (D. & C. 5:1). Then followed information to be given Martin to the effect that Joseph was strictly forbidden to show the plates without God's command. Three witnesses were to be chosen who should "behold and view these things as they are." In fact, according to Joseph, God foresaw that "if my servant Martin Harris humbleth not himself, and receive a witness from my hand, that he will fall into transgression." Martin was getting suspicious and was about to give

it up when he was made a witness. He was to agree to bear witness and was given the very words he was to say. Joseph was also told concerning Harris: "Except he . . . covenant with me that he will keep my commandments, and exercise faith in me, behold, I say unto him, he shall have no such views." It begins to look as though Martin spoke "by faith" when he gave his testimony.

The time having arrived, Joseph and his three prospective witnesses retired to the woods to pray for the manifestation. As no answer came, Martin thought the fault in him; so withdrew. The remaining three had no difficulty in seeing the vision. Joseph then went to Martin, who was still in prayer, "and immediately," says Joseph, "the same vision was opened to our view. Martin cried out, 'Tis enough! mine eyes have beheld! Hosanna!' "

It is indeed strange that an angel should come from heaven to reveal the plates to these witnesses, when these same plates were at that time in Joseph's possession. Why did not God authorize Joseph to let them see the plates and "heft" them as was done for the eight later? As we do not know the inward consciousness of another, so we do not know what these men saw; nor did they nor any one else know that they all saw the same vision. They did not *know* that the plates were genuine nor that the translation was correct. They testified on the strength of what they were told, not of what they knew. Should we assume that these were honest men and

that each saw the vision which he reports, we should not yet be certain that the vision was of God. We have shown that Joseph was imposed upon by false spirits both before and after this incident. We have no assurance that this angel was different in character from the others. This testimony, at its best, is of no great value.

We do not feel justified in assuming that these witnesses were sincere and truthful. Only a few years later Joseph publicly accused them of being criminals and deceivers of the darkest kind. They were forthwith thrown out of the Mormon Church. All three were excommunicated. A Mormon elder writes: "We find the Prophet openly rebuking the witnesses. They were publicly charged with offenses and actually excommunicated from the Church. Thus the institution which depended upon the testimony of these men for its very existence, dared to remove them from beneath it, remove the very foundation and support of the whole structure." This was indeed a daring thing to do. The case must have been desperate that would call for such a rash action. Indeed the situation was becoming desperate, for, in addition to the crimes of which these men were guilty, at least one of them (Whitmer) challenged the pretentious claims of Joseph to the prophetic office. Though Whitmer later became the leader of a Mormon faction, he persistently denied that Joseph Smith was a prophet of God. But he was a prophet, hence he must have been a false prophet. However,

as our writer states, the institution "depended upon the testimony of these men for its very existence," and they were "the very foundation and support of the whole structure." It seems that Joseph concluded that as the foundation was corrupt anyway, he could better dispense with it than sacrifice his prophetic claims. Joseph must have no rival and no challenger.

Joseph made it appear that the Lord himself was not entirely satisfied with the testimony of the three witnesses, for to their number were added eight others. And this was done in spite of the fact that God is reported as before promising concerning the three: "I will give them power that they may behold and view these things as they are; and to none else will I grant this power, to receive this same testimony among this generation" (D. & C. 5: 13-14). But the insufficiency of the first testimony gave a sufficient reason for a change of mind.

But let us further examine the testimony of these men. What did they really see? The three testify that an angel brought the plates and laid them before them. They declare that they saw the plates and the engravings, but do not say that they saw the angel. They testify the translation is correct, but this *they* did not know—they were told so. They say, "The voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things." One would suppose that God spoke

to them through the angel, but they do not say so.

Indeed, the "commandments of God" to which they were obedient were revelations *given through Joseph.* One of these reads: "And I, the Lord, command him, my servant Martin Harris, that he shall say no more unto them concerning these things [the plates], except he shall say, 'I have seen them, and they have been shown unto me by the power of God,' and these are the words which he shall say; but if he deny this, he will break the covenant which he has before covenanted with me, and behold, he is condemned" (D. & C. 5:26, 27). Another was given to David Whitmer: "And it shall come to pass, that if you shall ask the Father in my name, in faith believing, you shall receive the Holy Ghost, which giveth utterance, that you may stand as a witness of the things of which you shall both hear and see, and also that you may declare repentance unto this generation" (D. & C. 14:8). These are supplemented by another revelation to Oliver Cowdery, David Whitmer, and Martin Harris, the three witnesses: "Behold, I say unto you, that you must rely upon my word, which if you do, with full purpose of heart, you shall have a view of the plates, . . . and it is by your faith that you shall obtain a view of them. . . . And after that you have obtained faith, and have seen them with your eyes, you shall testify of them, by the power of God; and this you shall do that my servant Joseph Smith, jun., may not be destroyed, that I may bring about my right-

eous purpose unto the children of men in this work. And ye shall testify that you have seen them, even as my servant Joseph Smith, jun., has seen them, for it is by my power that he has seen them, and it is because he had faith. . . . And if you do these last commandments of mine, which I have given you, the gates of hell shall not prevail against you" (D. & C. 17). It is plain to be seen to what "commandments of God" the witnesses were obedient when they gave their testimony. There is a strong suspicion that the testimony itself was prepared by Joseph and that the three witnesses received a command purported to have come from God to "sign here."

The testimony of the eight, given later, states that they had seen and handled the plates, that they had "the appearance of gold," and that the engravings had "the appearance of ancient work, and of curious workmanship." Of the source of the plates and the value of their contents they wisely say nothing, for of this they were ignorant. In the lists of names of witnesses are four Smiths and five Whitmers. Not one of the twelve witnesses was able to decipher as much as one character on the plates. No disinterested persons were ever permitted to see them; nor were they ever examined by any one capable of knowing their value. We are willing to allow that Joseph possessed plates of some description (though of this we are not at all certain), but we must insist that the testimony of the eleven men, as

to what *they knew* throws no light on the source or value of the plates. Joseph alone knew their source. Yet the testimony of the three is the "very foundation and support of the whole structure."

Nevertheless this testimony is esteemed very highly by the Mormons. One of their writers asks, "What would Jews or Christians not give for such an attestation of their Bible?" Christians care for no such attestation, and the Bible needs none. God's Word needs not the endorsement of man; it speaks for itself. It may be necessary for a child to write under its first picture, "This is a cat," but such a legend on the work of an artist would deface it. A laborer once attempted to raise the amount of his check by changing the figures, but overlooked changing the written amount. The merchant to whom the check was presented for payment noticed the discrepancy and refused to cash it. Presently the laborer returned with the check accompanied with a written request that the merchant pay the amount of the check—"seventa six dolers." Through this crude attempt at forgery the laborer lost the original amount of his check—sixteen dollars. No amount of corroborative testimony can change the nature of the Book of Mormon. If it is a forgery it is still a forgery; if true, no such endorsement is needed.

Bible Prophecy of the Book

In addition to the testimony of men, Mormon

elders appeal to Bible prophecy in defense of their book. These prophecies may be divided into two classes—those referring to the book itself, and those referring to the people described in the book. We shall notice a few of the more important prophecies so used, beginning with the prophecies relating to the book.

"I have written to him [Ephraim] the great things of my law, but they were counted as a strange thing" (Hosea 8:12). We are to understand that nothing in the Bible is written to Ephraim, but that the Book of Mormon is written to the descendants of Ephraim on the American continent. This Book of Mormon is counted "a strange thing" by unbelieving Gentiles. But this is far from the meaning of the prophet. It is easy to see that the prophet was addressing backslidden Israel of his day. God had written to them his law, which was for all the Jews. But they had despised it and had gone to idolatry. There is not the slightest hint here of the Book of Mormon.

We next notice Ezekiel 37. The prophet speaks of the "stick of Judah" and the "stick of Ephraim." We are to understand that the "stick of Judah" is the Bible and the "stick of Ephraim" is the Book of Mormon. This is on the assumption that the Bible was given to the Jews and the Book of Mormon to the descendants of Ephraim on the American continent. A very little thought will show that the Bible was given as truly to the other tribes as it

was to Judah. Indeed this American "Ephraim" possessed all the Bible that the Jews had, for they left Jerusalem but about five years before Ezekiel began to prophesy. Nor is the Book of Mormon the "stick of Ephraim." The Book of Mormon itself proves this. Alma 10:3 plainly states that the inhabitants of America are descendants of Manasseh, not Ephraim. So the Book of Mormon is the "stick of Manasseh." This fact will forever prevent the Mormons from joining the two sticks. Likewise the argument built on the text from Hosea is completely overthrown. The Book of Mormon is not supposed to have been written to Ephraim, but to Manasseh. The context shows clearly that Ezekiel referred to the two nations of Israel and not to two books.

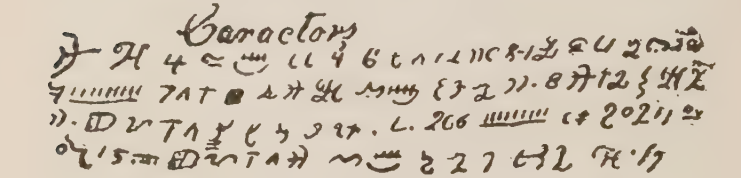
An important prophecy is found in the twenty-ninth chapter of Isaiah. The fourth verse reads thus, "And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." The first verse shows that this is a woe addressed to Jerusalem under the name of "Ariel, the city where David dwelt." In the language quoted the prophet described the judgments that should come upon that city. This quotation is copied and paraphrased into the Book of Mormon (2 Nephi 26:15-16) and applied to the writers of the plates from which the book is translated. We are told that such expres-

sions as 'speaking out of the ground,' 'whispering out of the dust,' etc., refer to the coming forth of the book through Joseph Smith, and that the "familiar spirit" of the book is its likeness to the Bible.

This is the position taken by the Book of Mormon and its friends. It is not their enemies that accuse them of having a familiar spirit, speaking out of the ground, etc., but they have accepted these terms as applying to themselves—terms which every Bible student knows apply to the practise of *witchcraft*. We have not forgotten that God said: "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them" (Lev. 20:27). We feel that we are speaking to the credit of the book when we say the verse in question has no reference to the Book of Mormon. Yet, if the Mormons insist, we shall allow that the authors of the book were sorcerers, possessed with familiar spirits, and that the work is the product of witchcraft.

In the same chapter (Isaiah 29) we have the prophecy concerning the sealed book. It reads as follows: "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I can not; for it is sealed:

and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned" (vs. 10-12). This is also paraphrased in the Book of Mormon and is made to apply to the visit of Martin Harris to Professor Anthon of New York. The account of the visit as given by Joseph Smith agrees quite well with the prophecy in the Book of Mormon (2 Nephi 27). According to Smith's account, Martin took a copy of some of the characters from the plates, with their translation, to Professor Anthon, who pronounced them



Smith's "Caractors" from the "Reform Egyptian"

true Egyptian characters and the translation correct. When told of their source Anthon asked for the book. To this Harris replied that the book was sealed and that he could not bring it. Professor Anthon said, "I can not read a sealed book."

But this account does not square well with Isaiah's words. It was a *book* that was presented to a learned man, and not a copy of a few of its characters. This is shown by the language. He is asked to "read *this*," to which he replies, "I can not; for *it* is sealed." "This" and "it," being singular, refer

to a book and not to words. Further, Isaiah's wise man could not read what was delivered to him because it was sealed. But Harris did *not* deliver the book, the characters he delivered were *not* sealed, and the wise man *did* read them. Afterward the book is presented to an unlearned man and the inference is that he could not read it either. But in the case of the Book of Mormon plates the unlearned man had them first. He had read and translated a part of the book before the learned man knew of its existence. Isaiah spoke of a "book that is sealed," but Smith's characters were not from a sealed book, nor did Smith translate a sealed book. He translated only the *unsealed* portion of the plates. In proof of this the reader is referred to 2 Nephi 27: 21 and Key to Theology, page 83. There is nothing in Isaiah's account to show that he refers to a specific book. He said, "The vision of all is become unto you as the words of a book that is sealed." This is a comparison by which he pictures the blinded condition of Israel.

We have examined the chief texts used to support the idea that the Book of Mormon is the subject of Bible prophecy. The reader can clearly see that not one of these texts has the slightest reference to the Book of Mormon. It would require the suspension of the rules of grammar as well as of the rules of interpretation to find in these texts what the Mormons find in them. The Mormon may claim that his book is the "stick of Ephraim," and that it

has a "familiar spirit," but he can never join it to the "stick of Judah."

Having examined the testimony of the witnesses and of Bible prophecy it may be well now to notice the testimony of Professor Anthon. There can be no doubt that Martin Harris visited Professor Anthon on the mission related by Joseph. A letter of Mr. Anthon to E. D. Howe, under date of New York, February 17, 1834, concerning this incident, is quoted in full in Bancroft's History of Utah. We here give an extract referring to the characters presented by Harris: "This paper was in fact a singular scroll. It consisted of all kinds of crooked characters disposed in columns, and had evidently been prepared by some person who had before him at the time a book containing various alphabets, Greek and Hebrew letters, crosses and flourishes. Roman letters inverted or placed sideways, were arranged in perpendicular columns . . . the paper contained anything else but 'Egyptian hieroglyphics.' "

The Translation of the Book

According to the Book of Mormon the company of Jews who peopled America left Jerusalem 600 B. C. They carried with them a copy of the Bible written on brass plates. This copy was of all the scriptures to that date, including some of the writings of Jeremiah. Upon reaching America these people made a record of their doings into which was copied some of the scriptures they had taken with

them. Strange to say, this record was made in the Egyptian language. As years passed, the prophets added to these records until Mormon, in about 40 A. D., copied and abridged some of these records and added more in the language of that day called Reformed Egyptian. It seems that part of the plates were in pure Egyptian and some in Reformed Egyptian. From these plates the Book of Mormon was translated.

Joseph Smith was unable to read these plates. Though Professor Anthon (according to Joseph) was able to read these characters, his assistance was not sought, nor was that of any other scholar. The plates were to be translated miraculously—God was to have the glory, not man. With the plates was deposited a pair of magic spectacles known as the Urim and Thummim. By means of these Smith was able to translate the Book of Mormon.

We shall not attempt to describe the exact method of translation, for various accounts do not agree. It is probable that different methods were used on different occasions. We may say first that the translation was all done by Joseph Smith. Oliver Cowdery was at first permitted to translate, but was soon stopped (D. & C. 8:11; 9:4). As Joseph dictated his translation, others wrote for him. Oliver Cowdery was the chief scribe, though Martin Harris wrote considerable. Emma Smith, Joseph's wife, at times acted as scribe, though she was never permitted to see the plates. These scribes merely

wrote at Joseph's dictation and had no part in the translation.

The Mormons hold that the translation was effected through the Urim and Thummim; it was entirely miraculous. Joseph was but to dictate what the Lord gave him. Joseph saw through these spectacles, not the original characters but their English equivalents. In reality the plates remained unread, the Lord merely dictating to Joseph the English Book of Mormon. It was God who placed before the prophet's eyes or mind each English word. Surely God's ability to do this was not dependent on the presence of the plates. If any translation was made, God did it. So far as Joseph was concerned the Book of Mormon was not a *translation,* but a *revelation.* Since this work is the direct act of God it is without error. It is admitted that there are errors in the book, but these must have existed before. We are left to inquire why God did not correct these errors when giving the English version.

Some interesting information as to the method of translating is given in a revelation directed to Oliver Cowdery: "And, behold, it is because that you did not continue as you commenced, when you began to translate, that I have taken away this privilege from you. . . . Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought, save it was to ask me; but, behold, I say unto you, that you must study it out

in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong: therefore you can not write that which is sacred, save it be given you from me. Now if you had known this, you could have translated" (D. & C. 9:5-10). This being the correct method of translating, it is without doubt the method used by the prophet. After studying out in his mind what should come next, he decided the correctness of the "translation" by his emotional state. If he could "feel that it is right," it went down in the book; if he had "a stupor of thought," it was rejected. The "translating" took place in Joseph's mind: the divine element consisted in emotional changes experienced by the translator. Of course this can be done with one's eyes shut. There was really no necessity for the presence of either the plates or the interpreters. We fail to see any great amount of divinity in such translating. Any writer must first "study it out" in his mind and if he "feels that it is right" he writes it down: if he has a "stupor of thought" he must "study it out" till he has it clear. All energetic writers have such emotions. And this is the kind of "inspiration" experienced by the great seer of the nineteenth century who "translated" for

us the fulness of the everlasting gospel—the Book of Mormon!

It is interesting to note here that others sought to exercise this same power. Hiram Page, one of the eight witnesses to the Book of Mormon, also did some translating with the aid of a magic stone. But Joseph must have no rival; Oliver had been stopped from translating and now he received this instruction: "And again, thou shalt take thy brother, Hiram Page, between him and thee alone, and tell him that those things which he hath written from that stone, are not of me, and that Satan deceiveth him; for, behold, these things have not been appointed unto him" (D. & C. 28:11, 12). Whether or not Hiram's bosom burned and he felt that it was right he must not "translate," for Joseph had the monopoly of this business.

An incident that gave Joseph much annoyance occurred during the process of translation. We quote the incident as given in Bancroft's History of Utah, pages 48 and 49: " 'Smith wrote: "Sometime after Mr. Harris began to write for me he began to tease me to give him liberty to carry the writings home and show them, and desired of me that I would inquire of the Lord through the Urim and Thummim if he might do so." To two inquiries the reply was no, but a third application resulted in permission being granted under certain restrictions, which were that Harris might show the papers to his brother, his wife, her sister, his father and

mother, and to no one else. Accordingly Smith required Harris to bind himself in a covenant to him in the most solemn manner that he would not do otherwise than he had been directed. "He did so," said Smith. "He bound himself as I required of him, took the writings, and went his way. Notwithstanding . . . he did show them to others, and by strategem they got them away from him." ' (Times and Seasons, 3: 785, 6)."

Joseph was much disturbed over this loss, but was comforted by a lengthy revelation. He was informed that the manuscript was in the possession of evil men who would likely change it so that it would not agree with the correct copy should he retranslate it. For this reason he was instructed not to retranslate the missing 116 pages. Very fortunately there was with the plates an abridgement of the same matter, which Joseph translated instead. God has permitted a thousand manuscript copies of the New Testament to be scattered about, which have not frustrated the work, but he feared to permit two manuscripts of the Book of Mormon to exist together for fear one should neutralize the other! We rather believe that Joseph knew that he could not reproduce the original manuscript.

It is well known that Mrs. Harris was not friendly to the Mormon enterprise. In the early day Martin was the chief financial stay of the movement. She felt, and not without cause, that the Prophet was getting their property away from them. Martin

had been authorized to show her the manuscript, which he did. It seems she was not properly impressed with the sacredness of the parchment. We quote again from Bancroft, page 48: " 'She [Harris' wife] contrived in her husband's sleep to steal from him the particular source of her disturbance, and burned the manuscript to ashes. For years she kept this incendiarism a profound secret to herself, even until after the book was published. Smith and Harris held her accountable for the theft, but supposed she had handed the manuscript to some "evil-designing persons," to be used somehow in injuring their cause.'—Tucker." That the historian credited this story is shown by his own words. Speaking of the first edition of the Book of Mormon, he writes: "This first edition had 588 pages, and is prefaced among other things by an account of the 117 pages, which Mrs. Harris burned. This preface is omitted in subsequent editions" (p. 52).

There was more worry and hard feelings over this incident than necessary. Smith accused Harris of transgression in losing the pages and the Lord is said to have called Harris "a wicked man" and to have chided Joseph for delivering the pages to "that wicked man." But, according to the Prophet, both had acted with God's consent. The fault would therefore fall on the Lord—he should have stood by his first refusal and not have yielded to the teasings of Martin and Joseph. He should blame himself for not suspecting what would become of the sacred

pages. Had he known that the pages had been burned, he might have saved Joseph considerable worry and have permitted a retranslation.

In closing this part of our story, we offer the following summary: Joseph did all the translating; he alone knew (?) that the translation was correct. The book is not really a translation, but a revelation. It was studied out in Joseph's mind—the presence of the plates and interpreters was not essential. The correctness of the translation was determined by the emotions of the translator. The loss of the 116 pages shows a woeful lack of omniscience on the part of the Mormon's "Lord." We can not believe that the Christian's God had anything to do with it. It is evidently the product of Joseph's heated imagination, assisted doubtless by a familiar spirit. Shall we accept this production as of divine origin and on par with the Bible?

Bible Quotations in the Book of Mormon

We are told that the Book of Mormon has a "familiar spirit" in that it resembles the Bible. This resemblance consists in the fact that the book makes lengthy quotations from the Bible. A study of these quotations should throw light on the source and value of the book.

Most of the Old Testament was originally written in Hebrew. The company who left Jerusalem for America in 600 B. C. took with them a copy of that part of the Old Testament that had been written

previously to that time. The holy prophets in this promised land made a record of their doings, which record was written in the Egyptian language. Bible quotations, especially from Isaiah, were freely copied into this record. This required a translation from Hebrew into Egyptian. Since Nephi had a knowledge of both languages we suppose the Urim and Thummim were not needed in this instance. About 400 A. D. Mormon translated these plates into Reformed Egyptian. From this they came to the English through Smith.

Thus it will be seen that the Bible quotations in the Book of Mormon are held to have come from the Hebrew through the Egyptian and Reformed Egyptian into the English, through an independent course covering more than twenty-four hundred years.

Of important versions, we next notice the Septuagint, or LXX. This is a Greek version made in Alexandria, Egypt, about 285 B. C. This Greek version has been translated into English by modern scholars. The King James, or Authorized Version —the translation in general use among English-speaking Protestants—was "translated out of the original tongues" in 1611 A. D. The Revised Version, the American edition of which was first published in 1901, is a correction of the Authorized Version by a comparison with the original languages. This last-named version is conceded to be the most accurate translation of the Bible ever made.

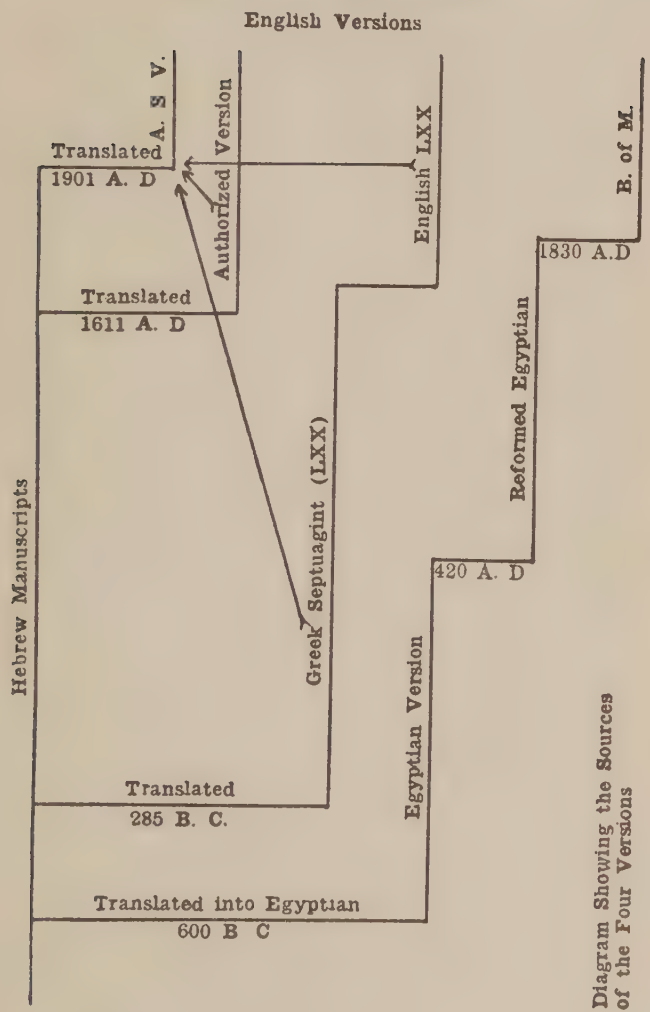


Diagram Showing the Sources of the Four Versions

As there are various ways of expressing the same idea through the use of synonyms, different grammatical construction, etc., we naturally expect to find more or less variation in the wording of the different translations. As the revisers were to make only such changes as faithfulness required, we naturally expect to find the closest agreement between the two last-named versions. As the revisers also consulted the LXX, we expect to find it next in agreement. The Book of Mormon's quotations, having passed through three translations before reaching the English, and being entirely independent of the others, we expect to find exhibiting the greatest differences. The Book of Mormon, having passed through the Egyptian languages and the LXX having been translated in Egypt will naturally be in closer verbal agreement with each other than with the others. Also, these two came from the Hebrew at nearly the same time.

But what do we find? We shall not notice such regular changes as "Jehovah" for "Lord" or the tense of a verb or declension of a noun. In the nineteen chapters of Isaiah quoted in the Book of Mormon there are more than 150 instances where the Revised Version has changed the wording of the Authorized Version, but in nearly every instance the Book of Mormon has the exact wording of the old version. The variations from the Septuagint are far more numerous in the Revised. The changes made by the revisers are often a mere choice of terms,

though frequently they amount to a correction. As an illustration of this we quote Isa. 3: 16-24 from the four versions, arranged in parallel columns.

(See pages 66 and 67.)

This comparison might be extended through the entire nineteen chapters with much the same result. We quote one more instance where the Book of Mormon and the Authorized Version are in exact agreement while the Revised Version is quite different—Isa. 53: 8.

BOOK OF MORMON (Mosiah 14:8)	REVISED VERSION
He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgressions of my people was he stricken.	By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due?

The close verbal agreement between the Book of Mormon and the Authorized Version, coming as they do through entirely independent channels for over twenty-four hundred years, can be accounted for in only one way—complete verbal inspiration in the translation of *both books*, resulting in infallibly correct translations. In the case of the Book of Mormon, this supernatural oversight must have pervaded all three translations through which the book has passed. As much is claimed by Joseph Smith in his work, but this claim is not made for the two preceding translations. Nephi knew both Hebrew and

SEPTUAGINT

Because the daughters of Sion are haughty, and have walked with an outstretched neck, and with winking of the eyes, and motion of the feet, at the same time drawing their garments in trains, and at the same time sporting with their feet: therefore the Lord will humble the chief daughters of Sion, and the Lord will expose their form in that day; and the Lord will take away the glory of their raiment, the curls and the fringes, and the crescents, and the chains, and the ornaments of their faces, and the array of glorious ornaments, and the

BOOK OF MORMON
(2 Nephi 13:16-24)

Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet; therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments, and cauls, and round tires like the moon, the chains and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the head-bands,

AUTHORIZED VERSION

Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of

AMERICAN STANDARD VERSION

Because the daughters of Zion are haughty, and walk with outstretched necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet; therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and Jehovah will lay bare their secret parts. In that day the Lord will take away the beauty of their anklets, and the cauls, and the crescents; the pendants, and the bracelets, and the mufflers; the headtires, and the ankle chains, and the sashes, and the per-

armlets, and the bracelets, and the wreathed work, and the finger-rings, and the ornaments for the right hand, and the ear-rings, and the garments with scarlet borders, and the garments with purple grounds, and the shawls to be worn in the house, and the Spartan transparent dresses, and those made of fine linen, and the purple ones, and the scarlet ones, and the fine linen, interwoven with gold and purple, and the light coverings for couches. And there shall be instead of a sweet smell, dust; and instead of a girdle, thou shalt gird thyself with a rope; and instead of a golden ornament for the head, thou shalt have baldness on account of thy works; and instead of a tunic with a scarlet ground, thou shalt gird thyself with sackcloth.

and the tablets, and the ear-rings, the rings and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins, the glasses, and the fine linen, and hoods, and the vails. And it shall come to pass, instead of sweet smell, there shall be stink; and instead of a girdle, a rent; and instead of well set hair, baldness; and instead of a stomacher, a girding of sackcloth; burning instead of beauty.

the legs, and the headbands, and the tablets, and the ear-rings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the vails. And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty.

fume-boxes, and the amulets; the rings, and the nose-jewels; the festival robes, and the mantles, and the shawls, and the satchels; the hand-mirrors, and the fine linen, and the turbans, and the veils. And it shall come to pass, that instead of sweet spices there shall be rottenness; and instead of a girdle, a rope; and instead of well set hair, baldness; and instead of a robe, a girding of sackcloth; branding instead of beauty.

Egyptian. He made his record according to his knowledge, which no doubt applies also to his translation. If it be said that the plates taken from Jerusalem were already in Egyptian, then we know not who translated them. Mormon was capable of reading the plates of Nephi, from which he made an abridgement and added more. There is no hint that he did his work by other than a knowledge of the languages. The possibility of error is freely confessed in the preface to the Book of Mormon, "And now if there are faults, they are the mistakes of men." This is also admitted by Mormon, the collector and reviser of the books: "Condemn me not because of mine imperfection: neither my father, because of his imperfection; neither them who have written before him, but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been" (Mormon 9:31). It is in the hope that some one will be wise enough to thank God for the manifestation of these imperfections that this book is written. It is evident that the writers of the Book of Mormon do not claim infallibility for their writings nor for their translation of former writings. The fly-leaf statement of the present Book of Mormon shows that errors in the book, as it now stands, are altogether probable.

The translators of the Bible lay no claims to inspiration. If these men were inspired they knew it not. The better scholarship of the Revised Version

proves that the Authorized Version is not infallible. Nor would the Mormons admit any such claim were it made. One of their articles of faith professes to accept the Bible as God's Word "so far as it is translated correctly." The fact that Joseph Smith made an "inspired translation" of the Bible shows that the regular version was not accepted as correct. The Mormons in rejecting the inerrancy of the King James Version reject the only ground on which they can save their own book. Both books contain errors, but how does it come about that both books make the *same mistakes?* There is but one possible answer: The Bible quotations contained in the Book of Mormon are copied from the Authorized Version of the English Bible.

A girl copied a boy's arithmetic problems. He had made an error, which of course she copied. His grade was reduced for his error, but when it was found that she had copied from his paper she received a grade of zero. The Book of Mormon scores zero. Having convicted the book of fraud in this matter we are bound to reject the whole work as fraudulent. The same fountain can not send forth both sweet water and bitter. We might let the matter rest here, but knowing it is hard for some to yield an erroneous opinion, we shall follow another line of proof leading to the same conclusion.

The language commonly spoken by the Jews of Christ's time was Aramaic. Christ addressed them chiefly in that language. The New Testament was

written in Greek, but several of the Aramaic words used by Christ were copied into it. In the translating of the New Testament into English several Greek and Aramaic words were not translated, but merely transferred or Anglicized. Some Hebrew words were passed on to us in the same way.

The Nephite Christians of the first century (according to the Book of Mormon) were more or less familiar with both Hebrew and Egyptian, at least in a corrupted form. Hence, we are not surprized to find in the Book of Mormon a few Hebrew words, such as "hosanna," and "jot" (a Hebrew letter), and "tittle" (which refers to Hebrew letters). But we are somewhat surprized to find Christ saying to these Nephite Christians, "I am alpha and omega." These are the first and last letters of the Greek alphabet of which these Nephites were totally ignorant. The expression must have been meaningless to them. Again Christ told them, "Ye can not serve God and Mammon." "Mammon" is an Aramaic word of which these people were also totally ignorant. Why should Christ use this word instead of a word they could understand? Again we read, "And whosoever shall say to his brother, Raca, shall be in danger of the council." There was no danger of any of them being brought before the council for using this Aramaic word they had never before heard and whose meaning they did not know. To the people living in Palestine this word had a very definite meaning. Even now many English-speaking people

do not know its meaning, much less these Nephites who had no Bible dictionaries in which to look it up. The proof that these words were unknown to these Nephites lies in the fact that the Jews did not use Aramaic till after the Babylonian captivity, and Greek became the language of their literature after the conquest of Alexander. Both of these events occurred after the departure of the Nephites from Jerusalem and they never had intercourse with these nations thereafter.

If it be objected that these are not the exact words Christ spoke, but that he used their equivalents in the language of the people, we answer: Why were not these original "Reformed Egyptian" words translated into English instead of into Greek and Aramaic? The presence of two other Greek words in the Book of Mormon has some bearing on the case. The words "book" and "bible" are both used. Bible is from the Greek word "biblos" which means "the book." Bible is merely the Greek and Anglicized. Book is the English equivalent of the Greek word "biblos." We should like to ask, "How does the Egyptian equivalent of the Greek word 'biblos' differ from the Egyptian equivalent of the English word 'book'?" Certainly, since the idea is the same, the same Egyptian word represents both. Then we ask, "Why should the Egyptian word be rendered sometimes 'book' and sometimes 'bible'?" What should have been the result had either word been used uniformly? There is a reason why "book" is

sometimes used and sometimes "bible." But the reason is not linguistic.

The other Greek word occurs in our Bible, not translated but Anglicized. It is "baptize." This word occurs frequently in the Book of Mormon. The English equivalent "immerse" also occurs. The arguments applied to the foregoing pair of words apply to this pair as well. We notice these for the added reason that "immerse" is used in the Book of Mormon to explain the mode of baptism. With the present-day confusion on the subject of baptism, such an expression as "baptize by immersion" has meaning. Were it not for theological confusion, such an expression would simply mean "baptize by baptism" or "immerse by immersion." The reason for the use of these two terms is not found in any confusion as to the mode of baptism among the Nephites, as far as the Book of Mormon shows. The reason for the use of the two terms is not linguistic, but is based on the present meaning of theological terms.

We are driven to the conclusion that the presence of Greek and Aramaic words in the English Book of Mormon is not the result of a faithful translation of the original languages of the book nor a transferrence of original words into the English, but that these words have entered the book directly from the English Bible.

While we have proved beyond doubt that the Bible quotations found in the Book of Mormon were

taken directly from the English Bible, we would not be understood as claiming that these quotations were always made with strict fidelity. In a few instances omissions are made and in several instances there are additions to the text. These are deliberate alterations of the scriptures, usually for the purpose of changing their meaning. We shall give a few samples of such alterations. In 1 Nephi 21:1 the following is prefixed to the Bible quotation (Isa. 49:1): "And again; Hearken, O ye house of Israel, all ye that are broken off and are driven out, because of the wickedness of the pastors of my people; yea, all ye that are broken off that are scattered abroad, who are of my people, O house of Israel." It is evident that this is added to lend color to the idea that a part of Israel came to America, and that Isaiah addressed them. Another instance where addition changes the meaning is 2 Nephi 12:10 (Isa. 2:10). The added parts are placed in brackets, so that the reader may see the effect. "[O ye wicked ones,] enter into the rock, and hide thee in the dust, for the fear of the Lord, and the glory of his majesty [shall smite thee]." But the most glaring alterations are those that make a flat contradiction. We quote in the same manner the 9th verse of the same chapter of 2 Nephi: "And the mean man boweth [not] down, and the great man humbleth himself [not], therefore, forgive him not." Again, 1 Nephi 20:2 quotes Isa. 48:2: "They do [not] stay themselves upon the God of Israel." These correc-

tions (?) show that the copyist did not understand Isaiah's meaning. It takes a bold imposter deliberately to pervert God's Word, then to lie about it. Such an imposter is Joseph Smith, the great Mormon prophet.

The Race, Language, and Religion of the Ancient Americans

The Claims of the Book of Mormon

The Book of Mormon purports to be a true history of the inhabitants of the Western Continent. It deals chiefly with Lehi and his family who left Jerusalem for America 600 B. C. After journeying through the desert they arrived at the sea Irreantum, where they built a ship and set sail for the promised land, arriving on the west coast of South America in what is now Chile. Eleven years later another company came. The descendants of Lehi were divided into two classes and named after two sons, the Nephites and the Lamanites. Generally speaking, the Nephites were godly while the Lamanites were wicked. Much "came to pass" in the way of wars and wanderings till the people were scattered over the entire continent from the Arctic to the Antarctic. In their wanderings they discovered the ruins of a people who had been recently exterminated. These were the people of Jared, who had come to America from the Tower of Babel at the time of the confusion of tongues. All these people, from Jared on, knew the true God and had prophetic knowledge of

Map showing Nephite landing and settlements

Christ surpassing anything known by the prophets in Canaan. After his crucifixion Christ appeared on this continent and appointed twelve apostles as he had done in Judea. However, there had already existed a Christian church established through revelation, among the Nephites. Many converts had also been made among the Lamanites. So we have a strong Christian community on this land for six or seven centuries. Finally about 420 A. D. the Nephites were exterminated, leaving the Lamanites, who were the ancestors of our native race of America. As already shown, the languages originally spoken by these people were Hebrew and Egyptian.

The Proof of Prophecy

Bible prophecy is called upon to support the claims of the Book of Mormon. The prophecies chosen are highly figurative. By using the methods employed in expounding these prophecies one can prove nearly anything he chooses. Gen. 49:22 is quoted, "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." We are told both "well" and "wall" mean the sea; the "branches" mean his descendants. These crossed the sea to America. Then follows, in the superlative degree, a description of Joseph's blessings. A literal interpretation of this poetical description would prove too much even for the Mormons. Other prophecies are quoted to show that Joseph was to have a land, and that his children were to "grow

into a multitude in the midst of the earth." Without doubt the "midst of the earth" means America! as any geography will show! In fact Joseph was blessed above his brethren in that his two sons were adopted by Jacob and made equal with their uncles. As to Joseph's land, we read this: "And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow" (Gen. 48:21, 22). When Joshua divided the land among the tribes Joseph received 'one portion above his brethren' in that Ephraim and Manasseh each received a portion.

To prove that the branches that went over the wall were people who crossed the sea, another text is quoted: "Her branches are stretched out, they are gone over the sea" (Isa. 16:8). With this text is used a similar one, "Thy plants are gone over the sea" (Jer. 48:32). These two texts are used to prove that the descendants of Joseph came to America. But if these texts prove that certain people came to America, they prove that the wrong people came. The descendants of Joseph are not under discussion whatever, nor Israelites at all, but certain cities belonging to the Moabites, as the context in both cases shows.

As the Mormons make out such a poor case in their use of Bible prophecy we shall give no more

space to this line of thought. They utterly fail to establish by the Bible that the American race is of Israelitish descent. We shall proceed to the investigation of

The Testimony of Science

From the Book of Mormon we learn that as the Jaredites, the original inhabitants of America, all perished, the existing race of Indians is of Israelitish descent; that their languages were derived from the Hebrew and Egyptian; that their ancestors were well acquainted with the true God; and that a strong Christian church had been among them for several centuries. There can be no doubt that a race of highly civilized people had been in America long before Columbus arrived. The ruins of cities prove this beyond doubt. This general truth agrees with the Book of Mormon. But there has never come to our notice any proof of one specific statement of the book such as the location or name of a city, or the names of persons. Mormons delight in telling of these ruins, but the facts are too general to be of value as proof for the book.

Noted men are called upon to testify that the Indians are of Jewish origin. One quotation much used and highly prized is from Bancroft's Native Races of the Pacific States, Vol. V, pp. 77, 78: "The theory that the Americans are of Jewish descent has been discussed more minutely and at greater length than any other. Its advocates, or at least those of them who have made original researches, are com-

paratively few; but the extent of their investigations and the multitude of the parallelisms they adduce in support of their hypothesis, exceed by far anything we have yet encountered." Bancroft here quotes the chief advocates of the theory of Jewish origin—the ones on whom the Mormons rely for comfort. He also quotes freely theories of Chinese, Egyptian, Phœnician, Carthaginian, Scandinavian, Welsh, and Scotch-Irish origin of the Americans. The Mormon story is also included. But Bancroft, with all this evidence before him, accepts none of these. He regards them as mere theories and sums them up by saying: "No theory of foreign origin has yet been proven, or even fairly sustained. The particulars in which the Americans are shown to resemble any given people of the Old World are insignificant in number and importance when compared with the particulars in which they do *not* resemble that people" (p. 130). We doubt very much that any scholar of note can be found who seriously considers the Jewish theory.

A more recent testimony, given by Byron Cummings, professor of Archeology in the University of Arizona, as given in the National Geographic Magazine, August, 1923, is worthy of notice: "Point out as we may similarities to Mongolian types, or to western Asiatics and Egyptian designs and conceptions, we must acknowledge after all that the early inhabitants of America were distinctly American. Their dissimilarities to Asiatics, both east and west,

to Africans, and to Europeans are far more pronounced than their similarities. They form a large group of the human family, separated from the parent stock in some remote age, who, as they gradually multiplied and possessed themselves of this part of the globe, sought to surmount its obstacles and to become masters of their surroundings" (p. 219). Surely this testimony is not favorable to the idea of the Jewish origin of the Indians. It might be used in support of the story of the Jaredite colony were it not for the fact that the people described by Mr. Cummings were a crude race of idolaters, whereas the Jaredites were a highly developed race of worshipers of the one true God, and possessed a highly developed written language. But as the Jaredites were completely destroyed there can be no relation between them and the present Indians.

The ruins of Cuicuilco, which Professor Cummings describes, are estimated to be seven or eight thousand years old. The later inhabitants are not regarded as a new race imported from Asia, but the descendants of this ancient people. Speaking of these ruins, he says (p. 213): "Its walls are rough and massive, yet preserve a beauty of line that undoubtedly inspired the descendants of its builders to create the mighty pyramids, the wide paved plazas, and the beautifully decorated halls of Teotihuacan [a Toltec city]." Here the Toltecs are recognized as the descendants of these ancient people. The Toltecs were succeeded by the Aztecs, who were here

when the Spaniards came. There is no room here for the introduction of a new Jewish race on American soil. We quote again: "The steps of human development from the simplest beginnings are as easily traceable in the Valley of Mexico as in Mesopotamia or the Valley of the Nile" (p. 219). And again: "America thus has a prehistory extending far back into the early centuries of human development. The steps of her progress and the successes achieved are as interesting and instructive as any attained by the renowned human groups of the Old World" (p. 219). Mr. Cummings also states that the investigation of the various American Indian languages confirms this conclusion. Certainly, this testimony can not be construed in favor of the idea that the Indians are of Jewish descent, nor that their languages are derived from the Hebrew and Egyptian.

A very interesting article by Sylvanus G. Morley, in the National Geographic Magazine of February, 1922, gives a description of the ancient Maya civilization. These people had a unique system of hieroglyphic writing unlike anything else in the world. They began to write upon stone shortly before the beginning of the Christian era. According to the Mormons, this was probably about the time that Alma, the Mormon writer, was High Priest over the church. Monuments of this civilization have been discovered, reaching back to 229 A. D. This is well within the period covered by the Book of Mormon.

These monuments, rather than showing a well-developed Christian community with matured alphabetical languages, as the Book of Mormon pictures it, reveal a people of gross idolatry using hieroglyphics. These hieroglyphics, pictures of which are given by Dr. Morley, have nothing in common with either Hebrew or Egyptian letters or with Smith's characters. The difference is absolute. It is largely through the study of languages that scientists are convinced that the Americans are not of Asiatic origin.

The evidence of Jewish blood, Hebrew or Egyptian language, and Christian religion among the native Americans at any period of their history prior to the coming of Columbus is entirely lacking. Scientific evidence shows the Americans were separated from the parent stock in remote ages, that their languages are not derived but native, and that their religions are idolatrous—the gropings of the human heart, blindly seeking God. The supposed apostasy of the Lamanites can never explain the case. The discrepancies are far too great. The Book of Mormon is not a true history, but a fraud.

Mormon temple and grounds, Salt Lake City, Utah

CHAPTER 4

THE MORMON CHURCH

A century has passed since the origin of Mormonism. The lowly Prophet of the new religion has now a half million followers. These are found chiefly in the western part of the United States, though members are to be found in several countries. If this new Church were simply another Protestant communion there would be nothing so strange about it. But it is not. In some respects it resembles the Protestant denominations. In its organization it is patterned after Rome. It has copied largely from Judaism and appropriated some of the forms of Christianity. In spirit it is strongly Mohammedan. Though it contains a strange mixture of these, it is quite distinct from them all. It is a unique religion.

This Church is declared to be "the only true and living church upon the face of the whole earth" (D. & C. 1:30). A church so unique making a claim so enormous deserves our attention. If the claim be true we should immediately embrace the faith; if it be false, so monstrous a deception should be exposed and all men warned of it.

We are now confronted with two Mormon churches, each claiming to be the only true follower of the prophet and the only lawful custodian of the keys of the kingdom. We are not concerned in this quarrel between Mormon factions. Our purpose is to examine the Church as she came fresh from the hand of the Prophet before the day of division. In

this institution is shown the work of Joseph Smith as first elder.

Claims About the Church

On a sunny morning a neat-appearing young man appears at the door: "Good morning, lady; I am a missionary and shall be pleased to give you some literature explaining the religious work in which we are engaged, and I shall be glad to explain to you anything you wish. No doubt you are aware that the Bible church contained apostles, prophets, evangelists, etc. Do you know of any church now that contains apostles? The church I represent is the only such church in the world today." Then follows, if the lady has the patience to listen, the bold claims of the Mormon Church. Only divinely commissioned elders have a right to preach and baptize. The ministers of the sects have no such authority. The sects are merely human institutions with no divine authority whatever. The true church established by Christ ceased shortly after the days of the apostles. Joseph Smith, acting with divine authority, reestablished the church April 6, 1830. This Church is the only true church and its elders are the only authorized ministers of Christ. They alone have a right to baptize for the remission of sin and to bestow the Holy Ghost. There is no other means of salvation.

In accepting these claims we are driven to the conclusion that there was no salvation work on the earth

from the days of the apostles to the day of Joseph Smith. Then the great movement of Luther's day did not bring justification by faith, for sins are removed through baptism at the hand of a Mormon elder. Then the baptism of the Holy Ghost received by Wesley, Finney, and such men was not genuine, for the power to bestow the Holy Ghost was not restored till 1829. These men were not Mormons. Thousands of other non-Mormons have received like experiences. If it be admitted that any of these people received their experience from God, then Mormonism has no monopoly on salvation and its boasted claim is false.

We are prepared to agree that the true church is a divine institution and that it is not properly represented by any denomination either Catholic or Protestant. Such a church existed before there were different denominations and its existence is in no way dependent upon them. The formation of these denominations has obscured but not destroyed the true church. Jesus declared that the gates of hell should not prevail against his church, and they have not. Christ is still the active head of his church. This church has always had members upon the earth, though perhaps at times they were few. The laws of the church have always been in force and whenever and wherever souls have truly repented they have been admitted into the fold by Christ himself. The church does not depend upon outward forms for its existence, but has ever consisted of all truly

converted people. Since the true church established by Jesus Christ still stands, there is no need for the new institution formed by Joseph Smith.

Membership of the Church

The Mormon Church was organized April 6, 1830, with six members. Through diligent propagation new converts were rapidly added. These were admitted into the Church through baptism. Besides the adult members gained in this way, the children of the faithful were to be baptized when eight years old. The baptism must be performed by a Mormon minister. Some sought admittance who had been previously baptized but could not enter without rebaptism. There was also an acceptance of the teachings of the Church and an acknowledgment of the authority of the Mormon elders required. Repentance was also taught as a necessary condition, but it was such a repentance as left them still sinners. A record is kept of the members, and letters are issued when a member moves to another location. The people, then, who have received the "everlasting gospel," and have been baptized by a Mormon minister, are the members of the one true church outside of whose fold there is no salvation.

But is such an institution a restoration of the church of Jesus Christ? Does the membership correspond with the membership of the primitive church? We think not. Membership in the true church is obtained through a spiritual birth. The members

are received by Christ himself and not by men. No man has anything to do with admitting members into the true church. Baptism is not the door, for the door is Christ himself. The membership of the true church consists of all the saved of all ages. Since the spiritual birth makes men members there are no unconverted people in the true church. There is no man or group of men that controls the door into the church. There is no earthly record of all the members, but such a record is kept in heaven. Baptism is indeed a public recognition of one's conversion, but it is not baptism that saves and gives a place in the church. The contrast between the church established by Christ and that established by Joseph Smith is so great that had the original church been destroyed, we could not accept this new Church as a restoration of the other. The one has a spiritual membership consisting of all that are truly converted. These are admitted by Christ himself, and their names are written in heaven. The other consists of those who have accepted the doctrines of Mormonism and have been baptized by Mormon elders, whether truly converted or not. We prefer the church established by Christ.

The Mormon Hierarchy

The Book of Mormon predicts that a "great and abominable church" should exist in these days. There is no doubt that this refers to the Roman Catholic Church. Much is also said in condemnation of

"priestcraft." Perhaps Catholicism deserves all the odium that Mormonism heaps upon her. Perhaps the priestcraft of Rome is deserving of sharp censure. We are not espousing the cause of Romanism, but wish to compare her priesthood with that of the Mormon Church.

Students of church history are more or less familiar with the Catholic hierarchy and its development. Before giving a brief review of it we quote Webster's definition: "Hierarchy: The persons who have the exclusive direction of sacred things; used especially of a body of clergy of different ranks or orders: but applicable to all who claim to be a holy order of men, with an exclusive right to minister in holy things." In the early church there were but two orders of ministers—elders and deacons. (The special work of the apostles will be discussed later.) The first order of ministers were all elders, bishops, or presbyters, regardless of the nature of their work, whether pastoral or evangelistic. Soon after the death of the apostles a class of bishops, as distinct from the other presbyters, was created. As bishops grew in influence, higher offices were created, as metropolitans, archbishops, patriarchs, etc., until finally they had a pope with his college of cardinals.

The supreme authority of the Roman Catholic Church is vested in the pope. He also claims all civil authority with the right to set up or depose kings and emperors. This claim was exercised by the popes when at the height of their power. The

various gradations of authority range from the pope down to the priest. This order is a self-perpetuating organization with power to add to its numbers whom it will. Only those who have received ordination at the hands of duly authorized bishops have any authority to minister for Christ. This authority is conferred by the bishops of the Church who alone are considered the lawful successors of the apostles.

The pope is also considered holy, not in that he lives above sin, but in that he is the head of the only true church. He very solemnly declares that there is no salvation for any who do not accept his fatherly care, but remain outside the fold of the Church.

The Mormon priesthood is also a hierarchy. It is "a body of clergy of different ranks or orders" who claim to have "the exclusive direction of sacred things." It had not a development such as Rome but grew from the head down. It started with a head with supreme authority and supplied lower offices as the body grew. But this body, with its gradation of offices as numerous as Rome, is as truly monarchical in its character as the "abominable church" it so much despises. Did ever a Hildebrand make boastful claims to greater authority than did Joseph Smith? Did ever a Benedict or a Boniface excel the Mormon prophet in blasphemous assumptions of divine prerogatives? The papal claims to infallibility are modest compared with the boasted

revelations of the Prophet who spoke freely in the name of the Lord, not only in matters of faith and morals, but in many ordinary things of life.

Nor is the Mormon hierarchy to be outdone in the field of civil rule. Apostle Pratt says of the Mormon priesthood: "This Priesthood, including that of the Aaronic, holds the keys of revelation of the oracles of God to man upon the earth; the power and right to give laws and commandments to individuals, churches, rulers, nations and the world; to appoint, ordain, and establish constitutions and kingdoms; to appoint kings, presidents, governors or judges, and to ordain or anoint them to their several holy callings, also to instruct, warn or reprove them by the word of the Lord" (Key, pp. 68, 69). All human governments, both civil and religious, are to give place to a theocratic government which is, in fact, the rule of the Mormon hierarchy. It is not expected that this will be consummated till the return of Christ which is near at hand.

The Mormon Church has also its *Unam Sanctum* dogma. Belief in the supreme authority of the head of the church is essential to salvation. To reject Smith is to reject Jesus Christ. For such a person there is no mercy. The pope does not excel the prophet in this respect.

The Catholic idea of apostolic succession has its counterpart in the Mormon priesthood. Instead of the impossible task of tracing ordination back to the apostles the Mormon elders need only to trace

it back to Joseph Smith. All authority has emanated from the Prophet and only those whose ordination can be thus traced possess rights to minister for Christ. Perhaps this task is not so difficult, but what do we find when we reach the source?

The authority to minister can be conferred only by one already possessing it. Hence the right to baptize was conferred upon Joseph Smith and Oliver Cowdery by the angel John the Baptist who laid his hands upon them and ordained them to the Aaronic priesthood. But evidently this inoculation "didn't take," for it became necessary for them to be ordained again by human hands. Joseph relates it thus, "Accordingly we went and were baptized. I baptized him first, and afterwards he baptized me —after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood." So Joseph ordained Oliver and Oliver ordained Joseph. Now, either this ordination was necessary or it was a hollow mockery. According to Joseph it was not the latter, for it is recognized by revelation: "And to Oliver Cowdery, who was also called of God, an apostle of Jesus Christ, to be the second elder of this church, and ordained under his [Joseph's] hand" (D. & C. 20: 3). "Wherefore it behoveth me that he [Joseph] should be ordained by you, Oliver Cowdery, mine apostle" (D. & C. 21: 10). Since this ordination was necessary, the act of the angel did not qualify

these men as Aaronic priests. Oliver did not receive his endowment till ordained by Joseph, and Joseph did not receive his till ordained by Oliver. But as Joseph had not yet received his own endowment he could impart nothing to Oliver. And as Oliver received nothing, he had nothing to impart in turn to Joseph. Both were left just where they were before—without the authority of the Aaronic priesthood. Among people accustomed to looking upon ordination as a mere *recognition* of authority this argument may not seem weighty. But when it is remembered that among Mormons ordination is the only means of *bestowing* authority, and that only those who possess it can bestow it, the argument is unanswerable.

Only duly ordained Aaronic priests have a right to baptize. But as neither Joseph nor Oliver had received his endowment at the time of his baptism neither was authorized to baptize and neither was officially baptized. But which should come first, ordination or baptism? Surely one should not be ordained to the sacred office of the Aaronic priesthood before having his sins remitted in baptism. Doubtless this is the reason the ordination by the angel was not effective. Joseph and Oliver could not have done better than they did, for had they first ordained then baptized each other they would have been no better off. When the Mormon elder traces his ordination to its source he finds nothing.

The bestowal of the Melchisedec priesthood was

also irregular. Sometime later Peter, James, and John bestowed this priesthood, which has the power of laying on hands for the reception of the Holy Ghost. But instead of Joseph and Oliver receiving the Holy Ghost in this way, he came upon them at the time of their baptism, and that without the laying on of hands by a Melchisedec priest. But as Joseph and Oliver did not receive the Holy Ghost through the only appointed means—the laying on of hands by a Melchisedec priest—either they did not receive the Holy Ghost, but a deception, or the Melchisedec priesthood does not hold the exclusive right and power to bestow the Holy Ghost. Either conclusion spoils the theory of the Melchisedec priesthood.

If it be said that all this was done at God's command and was therefore authoritative it is admitted that God does not confine his operations to these regular channels. Then there is a chance for those who have not followed these channels of also receiving these blessings of God. Then the Mormon priesthood is not the exclusive custodian of the grace of God.

Mormon elders make loud claims to a divine call. They are ever ready to quote, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron" (Heb. 5:4). This call, we are told, comes by revelation through a prophet. Whatever may have been the method of Aaron's call, it is not the *method* but the *fact* of the call that is under dis-

cussion. The context clearly shows that it is the priesthood of Christ, and not of others, that is under discussion. We agree that a minister should have a divine call, but are not prepared to admit that this call must come through another. Paul received his commission directly from Jesus Christ: "And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee" (Acts 26: 15-17). "Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead)" (Gal. 1: 1). "But when it pleased God . . . to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus" (Gal. 1: 15-17). Evidently Paul was not a very strong advocate of either the Catholic or Mormon idea of apostolic succession and conferred authority.

But what are the real teachings of Mormonism on this subject? "And all things shall be done by common consent in the church, by much prayer and faith, for all things you shall receive by faith"

(D. & C. 26:2). That this rule applies to the ordination of ministers is shown by a direct revelation: "The elders are to receive their licenses from other elders, by vote of the church to which they belong, or from the conferences. Each priest, teacher, or deacon, who is ordained by a priest may take a certificate from him at the time, which certificate when presented to an elder, shall entitle him to a license, which shall authorize him to perform the duties of his calling, or he may receive it from a conference. No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; but the presiding elders, traveling bishops, High Counselors, High Priests, and elders, may have the privilege of ordaining, where there is no branch of the church that a vote may be called. Every President of the High Priesthood (or presiding elder), bishop, High Counselor, and High Priest, is to be ordained by the direction of a High Council or general conference" (D. & C. 20:63-67).

In view of the fact that Joseph Smith possessed no authority to confer, and that the elders are subject to the vote of the church or the conference for their ordination, we see no reason why these elders should claim greater authority than other ministers. We regard the great claim of the Mormon priesthood to a divine call and authority an empty boast that none need fear to disregard.

A call to the ministry is a personal matter which

is best demonstrated by a spotless life, orthodox preaching, apostolic faith and power, and Bible results.

The Sacerdotal Theory

The idea that the Christian ministry is a priesthood exercising priestly functions is held by both Roman Catholic and Mormon Churches. This idea is borrowed from the priesthood of Israel which both religions imitate. Indeed, the Mormon Church holds that the Levitical or Aaronic priesthood is still in operation.

The Aaronic priests were a particular body of men chosen from among Israel of the tribe of Levi and the family of Aaron. Their chief duty was to offer the sacrifices necessary to procure the forgiveness of the sins of Israel. "Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sin" (Heb. 5:1). He also offered the sweet-savor offerings, or sacrifices of worship. It was through this priesthood that atonement was made for sin and reconciliation made between God and Israel. The Catholic priest continues this function by offering the unbloody sacrifice of the mass, which he claims is the actual body of Christ. Thus Christ is crucified afresh and put to open shame. He also exercises priestly authority in absolving the penitent of his sins. The idea is that of a middleman—one to go between the sinner and God to effect a reconciliation. The Mormon priesthood does

not offer the bloody sacrifices of Israel (though Brigham Young said, "There are sins that can be atoned for by an offering upon an altar, as in ancient days"), nor the unbloody sacrifice of the mass, but uses the ordinances of the gospel as the means of reconciliation and the dispensing of forgiveness. Apostle Pratt says of the priesthood, "It also holds the keys of the administration of ordinances for the remission of sins, and for the gift of the Holy Spirit; to heal the sick, cast out demons or work miracles in the name of the Lord; in fine, to bind or loose on earth or in heaven" (Key, p. 69). The central idea is the same—that of a mediator between God and man. It is only through the medium of the priesthood that men can receive the blessings of the gospel. It is through their ceremonies, officially performed, that men have imparted to them the blessing of forgiveness and the hope of eternal bliss.

The Scriptures clearly teach that the gospel age has its priesthood. There is the same need of atonement and forgiveness, and there must be a means of reconciliation between God and man. But in this the Aaronic priesthood has no part despite the fact that Mormonism insists on its continuance. "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of

the law" (Heb. 7:11, 12). Here the defect of the Aaronic priesthood is pointed out, and the fact stated that the priesthood has been changed, the priesthood of Christ taking the place of the Aaronic priesthood. "Seeing that there are priests that offer gifts according to the law," and as Christ, "of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar," it is evident that these priests and their priesthood must be removed before Christ can officiate. "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood." In connection with the coming of the Messiah, Daniel prophesied, "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate" (Dan. 9:27). A few days before his crucifixion, Jesus said, "Behold, your house is left unto you desolate." At the hour of his death "the veil of the temple was rent in twain from the top to the bottom." The temple lost its sacredness and became desolate, for God moved out. From that hour, so far as God was concerned, the sacrifice and the oblation ceased. Forty years later that determined was poured out upon the desolate in its complete destruction by the Roman armies. Since that day the

Aaronic priesthood has ceased to function. The priesthood has been changed.

The gospel presents a great High Priest and a priesthood. This priesthood consists of all the saints and not just ministers: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light" (1 Pet. 2:9). This priesthood offers sacrifices: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. 2:5). "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13:15). These are the sacrifices of praise and worship offered by all the saints, corresponding to the sweet-savor offerings of the old dispensation. But these priests have no part in the sacrifice of the sin-offering for atonement and reconciliation. This work was performed by our great High Priest, and by him only.

There is but one High Priest in the gospel age: "We have a great high priest, that is passed into the heavens, Jesus the Son of God" (Heb. 4:14). God has never recognized more than one high priest at a time. "But this man, because he continueth ever, hath an unchangeable priesthood" (Heb. 7:24). The marginal reading is, "which passeth not from one to another." Christ has had no successor; so he

is still High Priest. His priestly work continues, for "he ever liveth to make intercession for them." In his priestly work Christ makes an offering: "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer" (Heb. 8:3). Christ "needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself" (Heb. 7:27). The offering of Christ's own body on the cross was the perfect sacrifice needed that made atonement for all the world. All other sacrifices had failed; hence they should cease. And his, being perfect, needs not to be repeated: "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God" (Heb. 10:11, 12).

It is Jesus himself who dispenses salvation: "No man cometh unto the Father, but by *me*." "But as many as received *him*, to them gave *he* power to become the sons of God, even to them that believe on his name." "I am the door: by me if any man enter in, he shall be saved." It is the work of the minister to proclaim the good news and to entreat men, "Be ye reconciled to God." None can forgive sin but God only. Jesus Christ is our only middleman: "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

The Mormon priesthood, in claiming the exclusive right to perform the ordinances through which alone they tell us men can be saved, assume the place of mediator between God and man. Any priest, whether Catholic or Mormon, who assumes to offer sacrifices for sins or to dispense forgiveness, whether through baptism or otherwise, is claiming divine prerogatives and is guilty of blasphemy.

The Mormon Priesthood

The Mormon theory holds there are two priesthoods, the Melchisedec and the Aaronic. The Melchisedec began with Adam and was passed down from father to son. Melchisedec conferred the priesthood upon Abraham, who passed it on down to Moses. "Which Abraham received the Priesthood from Melchisedec, who received it through the lineage of his fathers, even till Noah" (D. & C. 84:14). Thus Melchisedec received his priesthood from his father, Heb. 7:3 to the contrary notwithstanding. Furthermore, if Abraham received the same priesthood from Melchisedec, we fail to see the point in the argument of Hebrews which makes this Melchisedec so far superior to Abraham. This priesthood was withdrawn with Moses and restored in Christ.

Before the death of Moses the Aaronic priesthood was established. This priesthood continued down to the time of Christ, John the Baptist being a priest of this order. Both continued a short time longer, but were withdrawn at the close of the apostolic age.

Both have been restored in Joseph Smith.

We have already shown that the Aaronic priesthood ceased at the death of Christ. Since this priesthood has ceased and the law also has been changed, Joseph Smith did not restore it. The idea of a long line of Melchisedec priests is pure fiction. Melchisedec was chosen as a type of Christ, not as an illustrious member of a line of priests, but because his priesthood was unique. He neither received it from his father nor transmitted it to his posterity. Having received his office directly from God, he becomes a good type of Christ, who received his in like manner and to whose priesthood no one has succeeded. The idea that the New Testament ministers are priests of the Melchisedec order is also a fancy. There is a likeness here, but it should be remembered that Christ is the only one of whom it was ever said, "Thou art a priest forever after the order of Melchisedec." We have also shown that Christ has no successor; so the idea of a Melchisedec priesthood of living mortals is also a fiction.

We are examining the priesthood of the Mormon Church in order that we may compare its officers with those of the true church. A loud boast of Mormonism is that its organization is identical with that of the New Testament church. This illustration is used, "If a train enters a tunnel with five passenger coaches, when it emerges from the tunnel it will have the same number of coaches." The illustration is good, but if a train appears having no coaches but

instead nine freight cars we may well conclude that it is another train. Such is the case with Mormonism.

The head of the Church is the first presidency, consisting of the president and two counselors. These correspond to the Trinity and take the place of the Godhead in the Church. Next come the twelve apostles, who are the successors of the Twelve appointed by Jesus. One of the twelve presides over the others. Brigham Young held this office prior to the death of the Prophet. Next comes the presiding patriarch. There are other patriarchs in the various stakes of Zion. Next are the seventies. Provision was made for seven quorums of seventies. Each seventy has seven of its number over it and one of the seven is over the other six. Then come elders organized in quorums of ninety-six with a presiding elder over each quorum. These constitute the Melchisedec priesthood and hold the keys to all spiritual blessings and to the government of the Church. In the lower order there are bishops presided over by presiding bishops, quorums of forty-eight priests, quorums of twenty-four teachers, and quorums of twelve deacons. Each quorum is presided over by its president. The office of high priest is one of presidency. There are a number of these varying in degree of authority.

To one acquainted with the humble equality of the New Testament ministry this gorgeous display of authority is the height of arrogance. There are but

two classes of officers recognized in the gospel—elders and deacons. Elders, bishops, and presbyters are of the same office. This office includes all the ministers, even apostles. The various titles employed designate different lines of work and not degrees of authority. The list given by Paul in Ephesians 4 includes apostles, prophets, evangelists, pastors, and teachers. There was no office in the New Testament church such as the Mormon presidency. Paul taught that Jesus Christ is the head of the church. If he was still head thirty years after his ascension he is the head today. All earthly heads are mere pretenders and are guilty of spiritual treason.

The twelve apostles performed a special work in the church to which no living man can qualify. They bore personal witness to the life and teachings of Christ. In choosing a successor for Judas it was required that he be one who had traveled with them from the baptism of John to the ascension that he might be qualified to give personal witness of these things. The original twelve had no successors. There were other apostles or messengers who were planters of the church, but these were not successors of the Twelve. According to Mormon teaching, the apostle John still lives, as do also three other apostles appointed by Christ in America. It is strange that not one of these four men ever held a place in the Mormon apostolate. A description quite appli-

cable to the Mormon apostles may be found in 2 Cor. 11:13-15: For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

We have already shown that there is but one high priest in the church—Jesus Christ. All other claimants are impostors. Nor are there any other priests in the church as distinct from all the saints.

We shall not weary the reader with a further comparison of church officers. Let him compare them for himself and he will find that the Mormon priesthood lacks much of being identical with the ministry of the early church.

Having considered at some length the origin, membership, and character of the Mormon Church, and the call, authority, and offices of its ministry, we must conclude that this is not the true Bible church, but a colossal deception. The two are as unlike as are the American Indian and the Jew.

CHAPTER V

MORMON DOCTRINE

We can not here give anything like a system of doctrine, but can only notice a few leading features of Mormon teaching. The quotations are drawn from sources recognized by the Utah Church, but are for the main part, if not entirely, the views held also by the Reorganized Church. We shall begin with

The Doctrine of God

The Mormons are strong believers in God, yet their God is not the one the Christians worship. They accept the idea of the Trinity, but their trinity is not one God but three separate gods. "Jesus Christ and the Father are two persons, in the same sense that John and Peter are two persons . . . There is no more mystery connected with their oneness than there is in the oneness of Enoch and Elijah, or of Paul and Silas" (Key, p. 34). Jesus Christ and the Father are two gods, but really the Holy Spirit is no god, for he is not even a person. But this lack of considering the Holy Spirit a god is made up by many other gods: "An immortal man possessing a perfect organization of spirit, flesh and bones, and perfected in all his attributes, in all the fulness of celestial glory, is called a god. . . . It may then consistently enough be said, that there are, in a subordinate sense, a plurality of Gods" (Key, p. 34). The "subordinate sense" is shown in another quotation: "All these are Gods, or sons of God;

they are Kings, Princes, and Nobles of Eternity. But over them all there is a Presidency or Grand Head, who is the Father of all. And next to him is Jesus Christ, the eldest born, and first heir of all the realms of light" (Key, p. 35). The Father holds priority simply because he is first in existence and not through any superiority of person or attributes. It is through the "patriarchal laws of the eternal Priesthood" that he has the right to preside over the rest. He differs from the Son in age and authority. "But every one who is eventually made perfect, raised from the dead, and filled or quickened with a fulness of celestial glory, will become like them in every respect, physically and in intellect, attributes, or power" (Key, p. 32). This doctrine, rather than being an exaltation of man, is a degradation of God. It makes him but a big man.

God is represented as a big man with a physical body such as we have. It is said that Jesus is "a God not only possessing body and parts, but flesh and bones and sinews, and all the attributes, organs, senses, and affections of a perfect man. He differs in nothing from His Father except in age and authority" (Key, p. 31). Then the Father has also all the organs and senses of a man. "Each of these Gods, including Jesus Christ and His Father, being in possession of not merely an organized spirit, but a glorious immortal body of flesh and bones, is subject to the laws which govern, of necessity, even the most refined order of physical existence" (Key, p. 37).

Then the gods are subject to the laws of physics.

Gods and men are the same. Gods are but grown up men: "Gods, angels, and men are all of one species, one race, one great family, widely diffused among the planetary systems as colonies, kingdoms, nations, etc." (Key, p. 33). In fact man is the offspring of God and he is our father in the most literal sense. "Wisdom inspires the Gods to multiply their species and to lay the foundation of all the forms of life" (Key, p. 47). "Man, as we have said, is the offspring of Deity" (Key, p. 51). "This individual spiritual body was begotten by the heavenly Father, in his own likeness and image and by the laws of procreation" (Key, p. 52). This of course involves goddesses. Essential as women are to the Mormon system, it is strange that so little is said of them. We have not the name of one female god and but few mortal women are mentioned in all the Mormon sacred books. This omission is an unconscious expression of the inferiority of women. The Greeks gave greater honor to their goddesses than this.

Men are to become gods after the resurrection, or upon receiving immortal bodies. But only married men will become gods. An ordinary marriage ceremony does not bind beyond death. If you would possess your wife in eternity you must be sealed to her in "celestial marriage." Of course only duly authorized persons holding these keys can perform such a ceremony. But it is not necessary that you have the same wife. You may now be sealed to a

different woman, indeed to ten women, which is better. Those who are not so sealed can not become gods, but are to be angels and serve the gods. These gods will continue to create new worlds and people them in the natural way throughout eternity. This is fully explained in the revelation on the eternity of marriage and plural wives given through Joseph Smith on July 12, 1843. This revelation is now denied by the Josephites, or Reorganized group, but there is no reason to doubt its genuineness.

The heart and soul of Mormonism is connubial bliss. Even her gods can not do without it. Remove sensuality from this religion and there is little left. Was ever Greek mythology more debased? Was ever a heathen religion more polytheistic? India's 330,000,000 gods seem a small group before the myriads of gods of Mormonism. Mormonism is not Christian, but heathen.

While man is deified, the Holy Spirit is degraded. A few quotations from Key to Theology will show this clearly: "The purest, most refined and subtle of all these substances (electricity, galvanism, etc.), and the one least understood, or even recognized, by the less informed among mankind, is that substance called the Holy Spirit. This substance, like all others, is one of the elements of material or physical existence, and therefore subject to the necessary laws which govern all matter" (p. 39). "It is, in its less refined particles, the physical light which reflects from the sun, moon, and stars, and other substances;

and by reflection on the eye, makes visible the truths of the outward world. It is, also, in its higher degrees, the intellectual light of our inward and spiritual organs, by which we reason, discern, judge, compare, comprehend, and remember the subjects within our reach. Its inspiration constitutes instinct in animal life, reason in man, vision in the Prophets, and is continually flowing from the Godhead throughout all his creatures" (p. 41). "There are vast quantities of this spirit or element not organized in bodily forms, but widely diffused among the other elements of space" (p. 46). "Jesus Christ . . . was filled with a divine substance or fluid, called the Holy Spirit" (p. 29). "This law of spiritual fluid, its communicative properties, and the channel by which it is imparted from one person to another, bear some resemblance or analogy to the laws and operations of electricity. Like electricity, it is imparted by the contact of two bodies through the channel of the nerves" (p. 100). These quotations are sufficiently clear so that comment is unnecessary. The Mormon's professed belief in the deity of the Holy Spirit is but a cloak of deception. He is nothing more than a substance of fluid subject to physical laws. Thus the Holy Spirit is dethroned and man sits in the temple of God showing himself that he is God. We can not be guilty of the blasphemy involved in acknowledging such an anti-Christian system.

The full-fledged Mormon will acknowledge the

foregoing doctrines without a blush. To any one familiar with Bible teaching these doctrines are readily recognized as heathen. For any who may be in doubt we quote the words of Paul: "We know . . . that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (1 Cor. 8: 4-6).

The Doctrine of Creation

Mormonism does not accept the Bible account of creation. According to it, Moses tells us that man was "moulded from the earth as a brick," and the woman was "manufactured from a rib," but he knew better. The people could not understand the true mysteries; so Moses told them these stories as parents now tell their children about the stork. (See Key, p. 51). It is strange, though, that Israel could not understand the origin of the human race when it is so simple: "Down comes from yonder world on high a son of God, with his beloved spouse. And thus a colony from heaven, it may be from the sun, is transported on our soil" (Key, p. 50).

But this does not explain the origin of things. Was there not a time when nothing but God existed? Did not God create the heavens and the earth? To these questions Mormonism answers, "No." Mor-

mon theology on this point is summed up as follows: "First, there has always existed a boundless infinitude of space. Second, intermingled with this space there existed all the varieties of the elements, properties, or things of which intelligence takes cognizance; which elements or things taken together compose what is called the Universe.

"Third, the elements of all these properties or things are eternal, uncreated, self-existing. Not one particle can be added to them by creative power. Neither can one particle be diminished or annihilated.

"Fourth, these eternal, self-existing elements possess in themselves certain inherent properties or attributes, in a greater or less degree; or, in other words, they possess intelligence adapted to their several spheres" (Key, p. 44).

When the proper time came "A General Assembly, Quorum or Grand Council of the Gods, with their President at their head," organized a portion of these chaotic elements into our earth. "A royal planter now descends from yonder world of older date, and bearing in his hand the choicest seeds of the older Paradise, he plants them in the virgin soil of our new earth." Then come from yonder world every species of animal life, and lastly man. This idea of life coming from another world does not solve the problem—it simply removes it.

We are told "Spirit is intelligence," and also, "Spirit is matter." "Its several emotions or affections, such as love, joy, etc., are but so many actions

or motions of these elements, as they operate in their several spheres" (Key, p. 45). Hence, emotional states are due to molecular action. This is rank materialism and its logical outcome is the denial of moral responsibility.

So then, we have an infinitude of space filled with eternal matter, and matter only. From these chaotic elements have been formed worlds, men, angels, and the gods. But as the president of the gods is of the same species as men, we wonder who organized him. Surely no heathen religion offers us a more confused pantheism than this.

Sin and Salvation

According to Mormon theology sin is not sin, for it is a necessity. "The first great law of heaven and earth is . . . Be fruitful and multiply" (Key, p. 50). But to keep this greatest of all laws the fall was necessary. We read in the Book of Mormon: "And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created, must have remained in the same state which they were, after they were created; and they must have remained forever, and had no end. And they would have had no children . . . But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be; and men are, that they might have joy" (2 Nephi 2:22-25). Then the fall was a part of God's pre-

arranged plan and necessary to the propagation of the race! Surely sin is not sin if it is planned and commanded by God. One who looks upon the fall as a necessity surely can not look upon other sins with any great degree of abhorrence.

Considerable is said about salvation, repentance, faith, atonement, etc., but these terms do not always carry with them the full gospel sense. In reality, according to them, salvation is not a deliverance from sin and a change of heart, but a place in the one true church with the hope of being a god in eternity. The distinction between saved and unsaved is defined in Lectures on Faith in Doctrine and Covenants: "And what constitutes the real difference between a saved person and one not saved is—the difference in the degree of their faith—one's faith has become perfect enough to lay hold upon eternal life, and the other's has not" (D. & C., 7:9). The difference between saved and unsaved is a difference of degree. Saved people may become gods while others of less faith may become only angels. There are several glories to which people may attain, but only apostates will be eternally lost. If one has faith enough to accept his "endowments" he may be a god with his wives in eternity; otherwise he is doomed to single wretchedness.

This salvation is partially realized in the glorious millennium. In that glorious age "the heathen nations . . . will be exalted to the privilege of serving the Saints of the Most High. They will be the plow-

men, the vine-dressers, the gardeners, builders, etc. But the Saints will be the owners of the soil, the proprietors of all real estate and other precious things, and the kings, governors, and judges of the earth" (Key, p. 140).

The right to all these blessings is received through the ceremonies of the Church and is conferred only by the Mormon priesthood.

Salvation for the Dead

Death holds its place in the Mormon plan of salvation. Before one may receive his exaltation into the family of gods he must pass through the dark valley. "To descend thus and to be made subject to sorrow, pain, and death, is the only road to the resurrection and to the higher degrees of immortality and eternal life" (Key, p. 180). It was necessary for Jesus thus to die *for his own sake*, as must all the gods. "The highest degrees of eternal felicity are approached by the strait gate and the narrow path which leads through the dark valley of death, to eternal mansions in the realms of endless life. This path has been trodden by the Eternal Father, by His Son, Jesus Christ, and by all the sons and daughters of God who are exalted to a fulness of joys celestial" (Key, p. 180, 181). So both Jesus and the Father suffered physical death that they might attain to their celestial fulness!

But death does not procure salvation; it is but a necessary step in the development of gods. Even

the death of Christ does not save; it merely makes possible our resurrection. Apostle Cowley says, "The gospel, then, consists of the atonement of Christ, by which all are entitled to a resurrection of the body; in the language of Paul, 'For as in Adam all die, even so in Christ shall all be made alive.' It also consists of laws and ordinances for man's obedience, by which he is redeemed from his own sins, placed in communication with God, and led back into his presence." This gives us the Mormon idea of salvation—the resurrection is through the death of Christ, but forgiveness is through observing ordinances, particularly baptism at the hand of a Mormon elder.

We heartily agree that the atonement of Christ guarantees our resurrection, but we must insist that we are also redeemed from our sins through his death and not by our own works.

We are informed that the dead are in the spirit-world, which is "a place of preparation, improvement, instruction, or education, where spirits are chastened or improved, and where, if found worthy, they may be taught a knowledge of the gospel. In short, it is a place where the gospel is preached, and where faith, repentance, hope, and charity may be exercised, a place of waiting for the resurrection or redemption of the body, while, to those who deserve it, it is a place of punishment, a purgatory or hell, where spirits are buffeted till the day of redemption" (Key, p. 132). The time of sojourn in

the spirit-world, and the condition of the spirit depends much on the preparation made in this life. Jesus remained but three days, while the thief who went with him is there yet improving and waiting for the resurrection.

This idea of salvation for the dead is built upon an interpretation of the statement of Peter regarding Jesus preaching to the spirits in prison. If Peter had said that the spirit of Jesus went and preached to spirits in Hades while his body lay in the tomb (which Peter does not say), this would not prove that an offer of salvation was made them. Jesus has informed us that there is a great impassable gulf in the spirit-world between the righteous and the wicked. He has also told us that if one dies in his sins he can not go where Jesus has gone. The Bible makes no offer of salvation beyond death.

In this unseen world there are the spirits of Catholics and Protestants, Jews and Mohammedans, heathen philosophers and barbarians. All these must be taught the true gospel that they may be saved. There are also "Apostles, Prophets, Elders, and members of the Church of the Saints, holding keys of Priesthood, and power to teach, comfort, instruct, and proclaim the gospel to their fellow spirits, after the pattern of Jesus Christ." Through the ministry of these elders the spirits may be saved.

But there can be no forgiveness without baptism. These penitent spirits can receive the remission of sins in no other way, for only through this ordinance

can sins be washed away. But this ordinance can not be performed in the spirit-world; so it is performed here by proxy. A descendant of a dead spirit is baptized for him, the ceremony being performed by a living elder of the "only true church." This gives rise to the practise of baptism for the dead. Scripture is also adduced in support of this practise. A casual remark by the Apostle Paul forms the basis of this doctrine. Could it be shown that there is an exact agreement between the practise of the Mormon Church and the statement of Paul, which can not be shown, this would not establish the practise as a Bible doctrine, for Paul's statement neither approves nor condemns the practise to which he alludes.

Thus the doctrine of salvation for the dead effected through vicarious baptism rests, so far as Scriptural basis is concerned, upon interpretations that are unwarranted. To know that these interpretations are erroneous, one needs but to compare them with the general teachings of the Bible on the subject of salvation. These teachings clearly show that salvation is a personal matter in which no one is concerned but the individual and God; that salvation must be obtained in this life or never; that it is brought about, not through works, but through repentance and faith. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

CHAPTER VI

THE MORALS OF MORMONISM

H. H. Bancroft says in his History of Utah: "Until Gentiles settled in Salt Lake City there were seldom heard in the streets or dwellings oaths, imprecations, or expletives; there were no place-hunters or beggar-politicians; there was no harlotry; and there was neither political nor judicial prostitution. The Mormons were a people singularly free from vice—unless that can be called a vice which forms part of the tenets of their church—and they were one of the most industrious, sober, and thrifty communities in the world" (p. 686). We are pleased to quote this testimony. We believe the general morals of the Mormon people compare well with the average American. Gentiles who have lived among them testify to their generosity, hospitality, and neighborly qualities. This is especially true where one does not show opposition to their religion. It may almost be said of these people as was said of Daniel, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God" (Dan. 6:5). We have no charge against the morals of this people other than that against their teachings. This is the only exception made by Bancroft—"unless that can be called a vice which forms part of the tenets of their church." We shall now consider that to which the historian evidently refers—

Polygamy

It should be remembered at the outset that the Reorganized branch of the Church repudiates polygamy. The Brighamites, or Utah branch, no longer practise it professedly. But they still believe in it, and it is still taught by them the same as ever.

The doctrine of polygamy rests upon a revelation given to Joseph Smith on July 12, 1843. The Josephites now deny that Smith ever received such a revelation and blame the whole affair on Brigham Young. But there is no reason for doubting that Smith received the revelation and was the author of the practise. Bancroft seems not to question this. Referring to the fact that polygamy was frowned upon by all kinds of Christians, he says, "The prophet Joseph inquired of the Lord as to what he should do. And the Lord answered, commanding him to restore all things, the practise of polygamy with the rest" (History of Utah, p. 370). Bancroft then quotes the revelation on polygamy and ascribes it to Jeseph Smith, not Brigham Young. This is perfectly consistent with the entire Mormon system. If some of the ancient Melchisedec priests were polygamists, why not those of today?

The Josephite replies that the Book of Mormon is against polygamy, even more so than the Bible. It is true that the Book of Mormon forbids polygamy. But after giving the prohibition it makes a proviso: "For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people;

otherwise they shall hearken unto these things" (B. of M., Jacob 2:30). This is exactly what Joseph Smith said the Lord did—he wished to raise up seed for himself; so he commanded his people to practise polygamy. The Brighamites have the best of the argument here.

As before quoted, the first great law of heaven and earth is to be fruitful and multiply. This law is universally binding. "To marry and multiply is a positive command of Almighty God, binding upon all persons of both sexes" (Key, p. 173). To neglect to do so "is a very great sin." Then, in defense of polygamy, Apostle Pratt argues, "It frequently happens . . . that there is in a community a majority of females. In such cases, human laws have no right to interfere with the divine eternal laws of nature, or of nature's God," by dooming "a portion of heaven's fair daughters to single wretchedness" (Key, p. 175). A law then against polygamy is against the law of God. Why should Mormons obey the laws of the United States, or of any other civilized nation, rather than the laws of God?

But Pratt's argument is as strong for polyandry. Does it not as frequently happen that in a community there is an excess of males? Are these men to be deprived of their God-given right and bounden duty to become fathers? Would Mormonism be as solicitous of the rights of men as of women? No indeed. Polygamy is not intended to guarantee every one the right to become a parent, but to grant

holy (?) men the privilege of fleshly gratification. Nature has always provided a practically equal number of males and females. But what if some men are deprived of wives? have not the holy priesthood a right to all things?

It were useless for us to seek to shame such base sensualists or convince them of the degradation of their deeds. We can only hope to arouse the righteous population to the dangers to which our daughters are exposed. As long as polygamy is believed and taught as it is now believed and taught by Utah Mormons, there is no guarantee that it will not be extensively practised in defiance of law.

Celestial Marriage

The revelation of polygamy includes the eternal marriage covenant. We are to understand that Jesus did not mean that there is no marriage state in the next world, but that such a state can not be entered into there. If we would have wives there we must be married to them here. Ordinary marriage covenants do not reach beyond this life. Even if a man and wife covenant with each other for eternity, this covenant is not of force unless entered into according to the laws of the eternal priesthood. Those who do not abide by this law can never be gods, but must be content to be angels who never marry.

Such a ceremony performed by God's duly authorized prophet is an absolute guarantee that one shall become a god. It is fully as good as the best

indulgence ever sold by the pope. There is but one sin that can invalidate it—the shedding of innocent blood. The propagation of the race is so sacred a duty that the destruction of innocent life is a sin never to be forgiven. But outside of this sin nothing can rob one of his throne or his wife. "Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood —yet they shall come forth in the first resurrection, and enter into their exaltation" (D. & C. 132:26). Be it understood, we do not charge any Mormon with any crime not allowed by the law of his gods. We sincerely hope that not many Mormons use even half the privileges granted them.

It should be remembered that a man may marry some other man's wife for eternity. Since the celestial marriage ceremony is performed here, it is a little hard to decide to which man she really belongs. Perhaps Joseph was puzzled about this, for he makes inquiry concerning adultery. This is the reply: "And as ye have asked concerning adultery—verily, verily I say unto you, if a man receive a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adult-

ery, and shall be destroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery" (v. 41-42). It is clear that whether a wife is in the new and everlasting covenant or not, and she be with another man, "and I *have not* appointed her by the holy anointing," she is guilty of adultery. But what about it if "I *have* appointed unto her by the holy anointing"? Is she then innocent though she be with the other man? We must confess that without the aid of the Urim and Thummim we do not understand this profound mystery.

The Doctrine of Blood Atonement

The Mormons claim to have discarded blood atonement. We do not charge that they either teach or practise it now. We refer to it as a fruit of Mormonism. A system that could bear such fruit at one time may be capable of bearing it again under favorable circumstances. If Mormonism ever gains the ascendency in any land (may God forbid) we may again have the doctrine and the practise of blood atonement.

The Josephites never accepted this doctrine. It belonged exclusively to the Brighamites. We give the doctrine as stated by Brigham Young and published in the Desert News of Oct. 1, 1856, and Feb. 18, 1857, as quoted by Bancroft in his History of Utah, page 340. "There are sins that can be atoned for upon an altar, as in ancient days: and there are

sins that the blood of a lamb, of a calf, or of turtle-doves can not remit, but they must be atoned for by the blood of the man." "Will you love your brothers and sisters likewise when they have a sin that can not be atoned for without the shedding of their blood? Will you love that man or woman well enough to shed their blood? That is what Jesus Christ meant . . . I could refer you to plenty of instances where men have been righteously slain in order to atone for their sins . . . This is loving our neighbor as ourselves: if he needs help, help him; if he wants salvation and it is necessary to spill his blood on the earth in order that he may be saved, spill it." The crimes for which blood atonement was necessary are shedding innocent blood, adultery on the part of the wife, and apostasy. The alleged blood-curdling oaths now administered in Mormon temples are altogether consistent so far as apostasy is concerned, with the doctrine of blood atonement.

CHAPTER VII

SUMMARY

In this discussion of Mormonism we have sought to consider the main features of the system as presented in the Mormon's officially recognized writings. We have endeavored to present each quotation in its true light and to exercise complete fairness. Unless the English language is meaningless and the laws of reason unreliable, we feel that our conclusions are justified. We have found the entire system an immense fraud. We have shown her gods to be big men whose main attribute is sensuality, who are as multitudinous as the idols of the heathen, and whose character is as capricious as the God of the Mohammedans; her prophet an ignorant, deluded, and deluding impostor; her priesthood a monarchical kingdom of bigots, making boastful and blasphemous claims, void of divine authority; her Church an impious rival of the spotless bride of Christ; her doctrines antagonistic to the teachings of the Bible; her salvation the hope of future fleshly gratification, with such present pleasure as may be obtainable; her fruits moral degradation.

But why trouble ourselves about the religious beliefs of others? If the Mormons wish to venerate a dead hero, why disturb them? If they find delight in their dream of future bliss, why disquiet them? If it feeds their vanity to imagine themselves the rulers of the race, why destroy their childish fancy?

Because, so long as a Mormon believes his religion

to be divine he will hold to all that goes with the system. Because, each Mormon has a soul to save that his religion can never save. Because, Mormonism does not live nor die to itself. Everywhere its influence goes it leaves its effects. Because, Mormonism is a living, growing institution. Its two thousand or more missionaries are spreading its doctrines everywhere and making converts. Because, Mormonism is a menace to the sanctity of the home and the family.

The Mormon hierarchy is a political machine whose power is now strongly felt in several Western States. Indeed it is a factor to be reckoned with in national politics. The president of the Church, through the priesthood, can control the votes of thousands. The growing political power of "God's" representative threatens to become as great a menace to American liberties as was the papacy to European liberty in the Middle Ages. We are sure such can never be if Americans are awakened to the facts.

Through its tithing system the Mormon Church has amassed immense wealth. This is in the hands of the president of the Church, who, with these hundreds of millions of dollars, can command the attention of Wall Street. The Mormon Church has until recently controlled the beet-sugar industry of the Western States. We are informed that this has been surrendered to Wall Street for other interests. Where immense wealth, political power, and

control of men's consciences are in the hands of a thoroughly organized close corporation, such as the Mormon hierarchy, there is a threatening menace to the liberties of the nation. We can not confiscate this wealth, we may not be able to destroy this political prestige, but let us liberate the consciences of men by showing men the real character of this enemy of freedom.

THE END

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